THE

VOYAGES and TRAVAILES

of Sir *John Mandevile*, Knight.

Wherein is ſet down the way to the HOLY LAND, and to *Hieruſalem*: As alſo to the Lands of the Great *Caane*, and of *Preſter Iohn*, *Inde*, and divers other Countries: Together with many and ſtrange Marvailes therein.

LONDON,
Printed by RICHARD BISHOP.

THE VOYAGES and TRAVAILES of Sir John Mandevile, Knight.

Wherein is set downe the way to the Holy Lande, and to Hierusalem: As also to the Lands of the Great Cane, and of Prester John, and diverse other Countries: Togeather with many/and strange Aduentures therein.

LONDON
Printed by RICHARD BISHOP.

THE PREFACE.

Here beginneth a short Treatise of Sir John Mandevile *Knight (who was borne in* England, *in the towne of* S. Albone) *and speaketh of the wayes to* Hierusalem, *to* Inde, *and to the great Caane, and also to Prester-Johns Land, and to many other countries, and also of many mervails that are in the Holy land.*

Forasmuch as the Land beyond the sea, that is, the holy Land, which some call the Land of *Behest*, among all other Lands is most worthy. In that Land it pleased our Lord to take flesh and bloud of the Virgin *Mary*, and to traverse that Land with his owne feet, and there he did many miracles, preach and teach the faith, and the Law of Christian men, as unto his children, and there did suffer many reproofes and scornes for us: and he that was King of heaven and earth, and of all things that are contained in them, would only be called King of that Land, when he said, *I am King of the Iewes*: For at that time it was the Land of the Iewes: and that land he chose before all other lands, as the most worthy part of all the world. And as the Philosopher saith; *Virtus rerum in medio consistit*, that is, the vertue of things is in the midst. In that land he led his life, and suffered death of the Iewes for us, to save and deliver us from the paines of hell, and from death without end, the which was ordained to us for the sin of our father *Adam*, and our own sins also. For he that will do any thing he will have known openly, he will proclaime it openly, in the middle place of a towne or of a citie, so that it may be known to all parties of the citie: So he that was King of glory and of all the world, would suffer death for us at Hierusalem, which is the midst of the world, so that it might be known to all nations of the world how deare he bought man. Ah deare God, what love had he to his subiects, that when he had done no trespasse, would for his trespassors suffer death? Right well ought men to love, worship, and serve such a Lord, and praise such an holy land that brought forth a Lord of such fruit, through the which each man is saved if it be not his owne fault. This is

that

that land prepared for an heritage to us: and in that land would he dye assayed, to leave it to his children. For which each good Christian man that may and hath wherwith, should strengthen him for to conquer his right heritage, and purchase it out of evill peoples hands: for we are called Christian men of Christ our father, and if we be the right children of Christ, we ought to challenge the heritage that our father left us, and take it out of strange mens hands. But now pride, couetousnes, and envy, have so enflamed the hearts of the Lords of the world, that they are more busie to disinherit their neighbours, than to challenge or conquer their right heritage aforesaid. And the common people that would put their bodies for to conquer this heritage, they may not doe it without Lords: for assembling of the people without a chiefe Lord is as a flock of sheep without a shepheard, the which depart asunder and wot not whither they doe goe. But would God the worldly Lords were at a good accord, and with other of their common people would take this holy voyage over the sea, I trust well that within a little time our right heritage before said would be reconciled and put into the hands of the right heires of *Iesu Christ*.

Now for as much as it is a long time since there was any generall passage thither, and that many men desire to heare the description of the holy Land, I will declare it.

I *John Mandevile* Knight, who was borne in *England*, in the Towne of S. *Albones*, passed the sea in the yeere one thousand three hundred, on S. *Michaels* day and there remained long time and went through many lands, and many Provinces, Kingdoms and *Iles*, and have passed through Turkie, and through Armony the little and great, through Tartasy, Syria, Araby, Egypt the high and the low, through Libia, Chalde, and a great part of Ethiope, through Amazony, through *Inde* the lesse and the more and through many other *Iles* which are about *Inde*, where many people dwell of divers shapes. Of the men of which lands and *Iles*, I shall speak more plainly, and I shall declare part of the things I have seen when time shall serve. For them that will visit the holy Citie of Hierusalem, and the places that are thereabout, I will tell the right way that shall hold thither, for I have ridden it and passed it with good observation. *Farewell.*

THE

The Voyages and Travails of Sir *John Mandevile* KNIGHT.

CHAP. I.

A description of the way to Hierusalem on Horse, on foote, or by Sea.

HEe that will Travaile to Hierusalem, may goe many wayes, both by Sea and Land, after the Country that he commeth from. And thinke not, kind Reader, I will tell all the Townes, Cities and Castles that men shall passe by, going, for then should I make too long a Tale, but onely the most principall Countries, Cities and Townes that men shall goe by and through to goe the right way.

First, if a man come from the West side of the world, as England, Ireland, Wales, Scotland, and Norway, he may if he will goe through Almaine, and through the Kingdome of Hungary, which King is a mighty Lord, and holdeth many lands and great: for he holdeth the land of Hungary, Savoy, Camony, a great part of the kingdome of Russie and reacheth to the land of Milland, and marcheth on Cyprus. And men must passe then through the land of Hungary and through the Citie that men call Cyprinum, where the Castle of Burburgh and by the Ile Torne, and so by the river of Danuvie that is

a great

a great river, and goeth into Almaine under the hils of Lumbardy and it taketh into it forty other rivers, and runneth throughout Hungary, through Cresses and Crochie, and goeth into the sea so strongly, and with so great might, that the water is fresh thirty miles within the Sea. And afterward men goe to Belgrave, and enter into the land of Bugres, and there men passe a bridge of stone that is over the river of Morack, and so passe through the land of Pinseras, and come to Gréece, to the Citie of Stermisse, and to the citie of Affinpane, that was sometime called Bradre the noble, and so to Constantinople, that was sometime called Byzantium, and there the Emperour of Gréece hath his Court.

At Constantinople is the fairest Church in the world, and it is called S. Stevens. And before this Church is a guilt Image of Iustinian the Emperour, and it is sitting upon an horse and crowned, and it was wont to hold a round apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his lands, for the apple is fain out of the Images hand, and sure he hath lost a great part of his Lordship: for he was once sole Emperour of Rome, of Gréece, and of all Asia the lesse, of Syria, and of the land of Iudea in the which Hierusalem is, and of the land of Egypt, of Persia and Arabia,

but

but hée hath lost all but Grèece, and that hé holdeth onely. They would put the appleinto the Images hand, but it will not hold it. The other hand he lifteth up against the East, to menace misdoers. This Image standeth upon a pilar of marble.

Likewise at Constantinople is the Crosse of our Lord, and his Coat without seame, the Sponge, and the Reed, with the which the Iewes gave our Lord gall to drinke on the Crosse and there is one of the Nailes that our Lord was nailed with to the Crosse. Some men thinke that halfe the Crosse of Christ is in Cipres in an abbey of Monkes, that men call the hill of the holy Crosse: but it is not so, for the Crosse that is at Cipres is the Crosse on the which Dismas the good Thiefe was hanged: but all men know not that, yet for the getting of the offering, they say that it is the Crosse of our Lord. For yé shall understand that the Crosse of our Lord Iesus Christ was made of foure manner of trees, as is apparant by the Verse following:

In Crucè ſit Palma, Cedrus, Cypreſſus, Oliva.

For the peece that went right up from the earth unto the head, was of Cipres, and the peece that went overthwart, to which his hands were nailed was of Palme, the ſtocke that ſtood within the earth, in which they made a morteis, was of Cedar, and the table above his head, on which the title was written, was Olive. The Iewes made this Croſſe of theſe foure woods, for they thought that our Lord ſhould have hanged as long as the the Croſſe would laſt, therefore made they the foot of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Chriſt would have ſtunke, therefore they made the peece that went from the earth upward, of Cipres, ſo that the ſmell of his bodie ſhould grieve no man that came by: and that overthwart was made of Palme, in ſignification of victory, and the table wherein the title was, was made of Olive, for it betokeneth peace, as the ſtory of Noe witneſſeth, when the Dove brought the branch of Olive, it betokened peace made betweene God and man.

And yee ſhall underſtand that the men that dwell beyond the ſea, ſay, that the peece of the Croſſe that was of Cypres, was of the tree that Adam eate the Apple of, for ſo they finde written. They ſay alſo, that their Scripture ſaith, that when Adam

was

was ſick he willed his ſonne Seth, that hée ſhould goe to Paradiſe, and pray the Angell that kept Paradiſe, that he would ſend him oyle of the tree of mercy, for to annoynt him, that hée might have health, and Seth went, but the Angell would not let him come in at the gate, but ſaid unto him, that hée might not have of the oyle of mercy, but he gave him three kernels of the ſame tree that his father eate the apple of, and bad him as ſoone as his father was dead, that he ſhould put thoſe kernels under his tongue and bury him: and he did ſo, and of theſe three kernels ſprang a tree, & the angel ſaid when the tree bare fruit, then ſhould Adam be made whole. And when Seth came again and found his father dead, he did with the kernels as the Angell commanded him, of which came three trées, whereof a Croſſe was made that bare good fruit, that is our Saviour Jeſus Chriſt, through whom Adam and all that come of him ſhall bee delivered from everlaſting death, if it be not their owne default. This holy Croſſe had the Jewes hid under the earth in the rocke of the mount Calvary, and it lay there two hundred yeares and more, as they ſay unto the time that S. Elene found it, which S. Elene was the daughter of Coel King of England, and then was called Britaine, and after married to Conſtantius, firſt Conſull, and after Emperour of Rome who had by her, iſſue, Conſtantine the great, born in England, and afterward Emperour of Rome, which Conſtantine turned the name of Bizantium into Conſtantinople: he re-edified that Citie, and made it the Monarchall ſeat of all Europe and Aſia minor. Alſo the Croſſe was in length eight cubits, and the peece that went overthwart was three cubits and a halfe.

A part of the Crowne where with our Lord was crowned and one of the nailes, and the Speares head, and many other Reliques, are in France at Paris, in the Kings Chapell, and the Crowne lyeth in a veſſell of Chriſtall richly decked: for the French King bought thoſe reliques ſometime of the Jewes, to whom the Emperour had laid them to pledge for a great ſumme of gold. And though men ſay that this Crowne was of Thornes, ye ſhall underſtand that it was of Junkes of the Sea, which be white, and pricke as ſharpe as thornes, for I

haue ſéene and beheld many times that at Paris, and that at Conſtantinople, and they were both made of Ionkes of the Sea. And you ſhall vnderſtand that our Lord in that night that he was taken, he was led into a Garden and there he was examined sharpely, and there the Iewes crowned him with a Crowne of Abbeſpine branches that grew in the ſame Garden and ſet it on his head ſo faſt, that the blood ranne downe many places of his viſage, necke, and ſhoulders. and thereby the Abbeſpine hath many vertues, for he that beareth a branch of it about him, no thunder nor no manner of tempeſt may hurt him, nor in the houſe that it is in may no evill ſpirit come. nor in no place where it is. And in that ſame garden S. Peter denyed our Lord thrice. And after wards was our Lord led before the Phariſees and miniſters of the Law, in another garden of Annas, and there he was examined, ſcourged and crowned oft with ſharpe thornes, that men call Barbarenes, that grew in the ſame garden, and that hath many vertues. And afterward hee was led to a garden of Caiaphas, and there hee was crowned again with Eglantine, and after that he was led to a chamber of Pilate and there he was crowned and the Iewes ſet him in a chaire, and clad him in a mantle of purple, and then made they a crowne of Ionkes of the Sea, and there

they

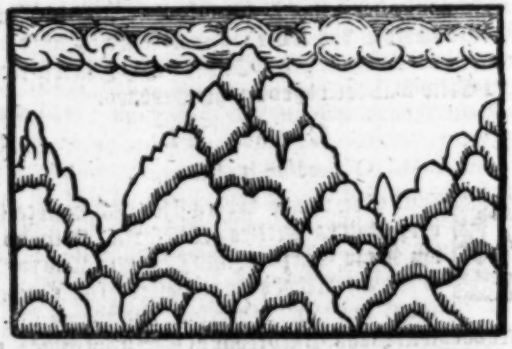
they knæled to him, and mocked him saying: Ave rex Iudæorum, that is, Hail king of the Jews. and of the crowne, halfe is at Paris, and the other halfe at Constantinople, the which our Saviour Christ had on his head, when he was nayled on the Crosse. And the Speares chaft the Emperour of Almanie hath, but the head which was put in his side is at Paris, they say in the holy Chapell: Likewise the Emperour of Constantinople saith, that he hath the Speares head, and I have sæne his, but it is greater then that at Paris. Also at Constantinople lyeth Saint Anne our Ladies mother, whom S. Elene caused to be brought from Jerusalem, and also the body of S. Iohn Chrysostome, that was Bishop of Constantinople. There lyeth also S. Luke the Evangelist, for his bones were brought from Bethany where he was buried, and many other reliques are there: and there is a vessell of stone, as it were marbell, which men call Hydrius, that evermore droppeth water, and filleth it selfe every yeare once. Ye shall further know that constantinople is a faire Citie and well walled and it is three cornered, and there is an Arme of the Sea that men call Hellespont, and some the bunch at Constantinople, and some the breach of Saint George: and this water inclooseth two parts of the Citie: and upward to the Sea upon that water was built the great Citie of Troy, in a faire plain, but, that Citie was destroyed by the Grekes.

Chap. II.

Of the Ilands of Greece.

About Grece are divers Iles that men call Calabre, Calcas Bettico, Thosoria, Minono, Faxion, Polo, Carpate, and Lampne. And in this Ile is mount Athoes that passeth the clouds, and there are divers speeches, and many Countries that are obedient to the Emperour of Constantinople, that is Turcoply, Pincy, Parne, Comage, and many other. Thracy, and Macedony, of which Alexander was King. In this Country was Aristotle borne in a Citie that men call Strageris, a little from the Citie of Tragie, and at Strageris is Aristocle

buried, and there is an Altar on his tombe, where they make a great feast every yeere, as it were a Saint. And upon this Altar the Lords hold their great coun'els and assemblies, for they thinke that through the inspiration of God and him, they have the better counsail. In this Countrey are very high hills: there is the hill Olympus, that parteth Macedony and Thracia, whose height reacheth to the clouds. There is also the hill Athoes, which is so high that the shaddow of it reacheth to Olympus, and it is nære three score and seaventæne miles betwæne. And above that hill is the ayre so cleare that no winde can be felt, neither may any beast live there, the ayre is so dry. Some of the Countrey say that Philosophers were wont to goe up to the top of those hills, (holding to their noses a spunge wet with water, because of the dryneſſe of the ayre) and in the dust of the hill to write letters with their fingers, which when they came againe the nert yeere they found without any default, even as they had written them the yeere before, whereby it appeareth that those hills passe the clouds to the pure ayre.



At Constantinople is the Emperours pallace, which is faire and richly built, and therein is a place for justing made about with stages, that every man may well see without hindring of one another. Under these stages are vaulted stables for the Em-

Emperours horses, and all the pillars are of Marble. Within the Church of S. Sophie, an Emperour would have laid the body of his father when hee was dead, and as they made the grave, they found a body in the earth, and upon the body lay a great plate of fine gold, and there upon was written in Ebrew, Greeke, & Latine Letters, these words, Jesus Christus nascetur de virgine Maria, & ego credo in eum; that is, Jesus Christ shall be borne of the Virgin Mary, And I believe in him. And the date was, that it lay in the earth, two hundred yeeres before our Lord Jesus Christ was borne, and yet is that plate in the treasury of the Church, and it is thought that Hermogenes the wise man writ it.

And although the men of that Countrey be Christians, yet nevertheless they vary from our faith: for they say that the holy Ghost proceedeth not from the Sonne, but from the Father onely: neither are they obedient to the Church of Rome, nor to the Pope, but they say that their Patriaches have as much power there, as the Pope hath at Rome. And therefore Pope Iohn the xxij sent letters to them, how that Christians should be all one, and that they should be obedient to the Pope, and among divers answeres they sent him this for one. Potentiam tuam summam circa subiectos tuos firmiter credimus. Superbitatem tuam sustinere non possumus. Avaritam tuam satiare non intendimus. Dominus tecum sit, quia Dominus nobiscum est. Vale, that is, We believe well, that thy power is great over thy Subjects. Wee may not suffer thy pride. Wee are not purposed to fulfill thy covetousnesse. Our Lord bee with thee, for our Lord is with us. Farewell. Other answer might hee not have of them. And also they make their Sacrament of the Altar of tharfe bread, because our Lord made it of tharfe bread, when hee made his Maundy: and on Sherthursday make they their bread, in token, of the Maundy, and they drie it in the Sunne, and keepe it all the yeere, & give it to sicke men. And they make but one unction when they Christen Children, and they annoynt no sicke men; also they say there is no purgatory, and that souls shall have neither joy nor paine untill the day of doome.

And

And they say that fornication is no deadly sinne, but a kindly thing, and that men and woman shall wed but once, and who so wedeth more then once, their children are bastards, and gotten in sinne, and their Priests also are wedded: and they say that usury or simony is no deadly sinne, and they sell benefices of the Church, and so do men of other places, but it is great pittie, for now Simony raigneth in the holy Church, God amend it when his will is. and they say that Lay-men should not sing Masse, but on the Saturday, and on the Sunday: and they fast on the Saterday no time in the yeare, unlesse it bee Christmas or easter even. And they suffer no man that is on this side the Greek sea, to sing at their Altars, and if it fall out that one doe, then they wash their Altar, without tarrying, with holy water, and they say that their should bee but one Masse said at one Altar in a day. And they say that our Lord did never eat meate, but hee made a shew of eating. And also they say that we sin deadly in shaving of our beards, for the beard is a token of a man, and a gift of our Lord: and they say that wee sinne in eating of beasts that were forbidden in the old Law, as Swine, Hares and other beasts.

And this they say, that wee sinne in eating of flesh on the day before Ashweynesday, and in eating of flesh on the Wednesday, and when we eat cheese or egges on the friday: and they curse all those that eat no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarks, Archbishops and Bishops, and he giveth all the dignities of Churches, and depriveth them that are unworthy Although it bee so, that these touch not any way, nevertheless they shall serve to shew a part of the customes, manners, and diversities of Countries: and because this is the first country discordant from the faith, and opposeth the faith on this side the sea, therefore have I set it here, that yee may see the diversity betweene our faith and theirs: for many men have great liking to heare report of strange things.

To

CHAP. III.

To come againe to Constantinople, for to goe towards the Holy Lands.

NOw come we againe to know the way from Constantinople. He that will go through Turkey, he goeth through the Citie of Nike, and passeth through the gate of Chevitot, which is very high, and it is a mile and a halfe from Nike: and who so will, may goe by the Greek Sea, where S. Nicholas lyeth.

First men come to the Ile of Silo, and in that Ile groweth Mastick, upon as small trees as Plum-trees or Cherrie-trees. Thence men goe through the Ile of Palymbe, where Saint Iohn the Evangelist wrote the Apocalyps. You shall also understand that when our Lord Jesus Christ dyed, Saint Iohn the Evangelist was of the age of xxiij. yeeres, and he lived after the Passion of Christ lviij, and then dyed. From Pathmos men goe to Ephesim, which is a faire Citie and neere to the Sea, and there dyed S. Iohn, and hee was buried behinde the Altar in a Tombe, and there is a faire Church: for Christians were wont to hold that place. But in the Tombe

of S. Iohn is nothing but Panna, for his body was translated into Paradise, and the Turkes hold now the Citie, and the Church, and all Alla the lesse, therefore is Alla the lesse called Turkey: and you shall understand that S. Iohn did make his grave there in his life, and layd himselfe there being alive, and therefore some say he dyed not but that he resteth there vntill the day of Iudgement, and therefore truely there is a great marvaile, for men may see there apparantly the earth of the Tombe many times stirre and move, as if there were a quick thing vnder. And from Ephesus men goe through many Iles neare the sea, vnto the Citie of Materan, where S. Nicholas was borne, and so to Parca, where he by the grace of God was chosen Bishop, and there is made right good wine and strong, that men call wine of Parca. From thence men goe to the Ile of Creete which the Emperour gave sometime Ionais. And then men passe through the Iles of Cophas Lango, of the which Iles Ipocras was Lord, and some say that in the Ile of Lango is Ipocras his daughter, in manner of a Dragon, who is an hundred foote long, as men say, for I have not seene her, and they of Iles call her the Lady of the Countrey, and shee lyeth in an old Castle, and sheweth her selfe there in the yeere, and shee doth no man harme, and shee is thus changed from a Damsell to a Dragon, through a Goddesse that men call Diana, and some say that shee shall dwell so vnto the time that a Knight come that is so hardy as to goe to her and kisse her mouth, and then shee shall turne againe to her owne kinde and bee a woman, and after that she shall not live long. And it is not long since a Knight of the Rhodes, that was hardy and valiant, said that hee would kisse her, and when the Dragon began to lift up her head against him, and he saw she was so hideous hee fled away, and the Dragon in her anger bare the Knight to a Rocke, and from thence cast him into the sea.

CHAP. IIII.

Yet of the Dragon.

There was a young man that will not of the Dragon that went out of a ship, and passed through the Ile till he came to the Castle, and entred into a cave, and went so long till he found a chamber, and then hee saw a Damsell combing her head, and looking in a glasse, and shee had much treasure about her, and her thought her to be a common woman that dwelles there to lodge men, and as he stood by the Damsell, the Damsell saw the shadow of him in the glasse and she turned toward him and asked him what hee would: and hee said hee would be her Paramour or Lemman, and she asked him if he were a Knight: and hee said nay: and shee said, then he might not be her Lemman, but shee bad him goe againe to his fellowes, and bee made a Knight, and come againe on the morrow, and shee would come out of the cave, and then hee should kisse her mouth: and shee bad him have no dread, for shee would do him no harme, although shee seemed hideous to him: shee said it was done by inchantment, for she said, she was not such as he saw her then. Moreover shee said that if he kissed her, he should have all the treasure, and be her Lord and Lord of all these Iles. Then departed hee from her and

went to his fellowes to the ship, and they made him knight and came again on the morrow to kisse the Damsell, but when hee saw her come out of a cave in forme of a Dragon, hee had so great dread that hee fled to the ship, and shee followed him, and when shee saw that he returned not againe, shee began to cry, as one that had much sorrow, and returned againe, and soone after the knight died: and since might no knight see her; but hee died presently. But when a knight commeth that is so hardy as to kisse her, he shall not die, but shall turne that damsell into her right shape, and shall be Lord of the Countrey aforesaid.

From thence men goe to the Ile of Rhodes, which Ile the Hospitallers held and governed, and that they tooke before-time from the Emperour, and it was wont to be called Colles, and yet the Turkes call it Colles: and Saint Paul in his Epistle writeth to them of the Ile Collossenses. This Ile is neere one hundred and fourescore miles from Constantinople. And from the Ile of Rodes men goe into Cipres, where are many vines, that first are red, and after a yeere they wax all white, and those vines that are most white, are most pleasant: and as men passe that way, is a place where was wont to bee a great Citie that was called Salathy, for all that country was lost through the follie of a young man, who had a faire Damsell whom he loved well, and she died sodainely, and was buried in a Tombe of Marble, and for the great love he had to her hee went in a night to her Tombe, and opened it, and went and lay by her, and a while afterward returned home againe, and when it came to the end of nine moneths, a voyce came to him and said in this manner as in the next Chapter followeth.

CHAP. V.

Of a young man and his Lemman.

GO unto the tombe of the same woman that thou hast lyen by, open it, and behold well that which thou hast begotten on her, and if thou let it goe, thou shalt have much harme: and hee went and opened

opened the Tombe, and there flew out a monster right hideous for to see: the which monster flew about the Citie and Countrey, and soone after the Citie and Countrey sanke downe. From Rodes to Cipres is five hundred miles and more, but men may goe to Cipres and not come to Rodes. Cipres is a good Ile and a great, and there are many good Cities. There is an Archbishop at Nichoty, and foure other Bishops in the land. And at Famagost, is one of the best havens on the Sea, that is in the World, and there dwell both Christians and Sarazins, and men of all Nations.

In Cipres is the hill of the holy Crosse, and there is the Crosse of the good thiefe Dismas, as I said before, and some thinke that there is halfe of the Crosse of our Lord, but it is not so, and they doe wrong that make men beleeve so. In Cipres lyeth Saint Simeon, for whom the men of the Countrey make great solemnitie. And in the Castle of Amours lyeth the body of Saint Hillarion, and and they carefully keepe it: and neare Famagost was Saint Bernard borne.

Chap. VI.

Of the manner of hunting in Cipres.

In Cipres men hunt with Pampeons, that be like to Leoparus, and they hunt wilde beasts right well, and they are somewhat bigger then Lyons and they take wilde beasts more quickly then Hounds. In Cipres the custome is, that Lords and other men eat upon the earth, for they make ditches within the earth, all about the hall, deepe to the knee, and they pave them, and when they will eate they goe thereinto, and sit there. This they doe to be more fresh: for that Land is hotter then it is here. But at great feasts and for strangers, they set formes and boards as they doe in this country, yet they had leaver sit on the earth. From Cipres men may goe by land or by sea to Jerusalem, and in a day and a night hee that hath a good winde may come to the haven of Tyre, that now is called Sur, for it is at the entry of Surry. There was sometime a faire Citie of Christians, but the Sarasins have destroyed the most part thereof, and they keepe the haven very carefully, for dread that they have of Christians. Men might go right to that haven and not come to Cipres, but they are glad to goe to Cipres to rest them on the land, or else to buy things needfull for their voyage. Upon the Sea side are many Rubies found, and there

is

is the well that holy writ speaketh of, Fons hortorum, & puteus aquarum viventium, that is, the well of Gardens, and ditch of waters living. In this citie of Tyre the woman said to our Lord Beatus venter qui te portavit, & ubera quæ suxisti: that is, Blessed bee the body that bare thee, and the paps which gave thee sucke. And there our Lord forgave the woman of Canaan her sinnes, and there also in that place was the stone on which our Lord sate and preached, and on the same stone was founded the Church of S. Saviour. Upon that sea is the Citie of Saphen, Sarep, or Sodome, and there was the dwelling of Ionas the Prophet, & there by Elias the Prophet raised the widowes Son. Five miles from Saphen is the Citie of Sidon, of which Citie Dido (that was Aeneas wife after the destruction of Troy) was Queene: she founded the Citie of Carthage in Affricke which now is called Divesart. And in the Citie of Tyre raigned Achilles the father of Dido: and a mile from Sidon is Beruth, and from Beruth to Sardena is three dayes journey, and from Sardena is five miles to Damasse.

Chap. VII.

Of the haven called Iaffe.

Who so will goe longer on the sea, and come nearer to Jerusalem, he must goe from Tyre by Sea to the port called Jaffe, for that is the next haven to Jerusalem: for from that haven is but one dayes journey and a halfe to Jerusalem, & that haven is called Jaffe, and the towne Affe, after one of Noes sonnes, that was called Japheth, who founded it: but now it is called Joppe. And ye shall understand that it is the oldest Towne of the World, for it was made before Noes flood, and there be the bones of a Gyants syde, that be forty foote long.

Chap. VIII.

Of the haven of Tyre.

And who arriveth at the first haven of Tyre, or of Surrey before said, may goe by Land if he will to Jerusalem, and then he goeth to the Citie of Acon in one day, that was called Tholo-

Tholomada, and was before time inhabited by Christians. It stands in the Sea, and is from Venice by Sea two thousand and fourescore miles of Lumbardy, and from Calabre, or Cicill, is to Acon one thousand three hundred miles of Lumberdy.

CHAP. IX.

Of the hill Carme.

AND the Ile of Greece is right in the mid-way: and beside the Citie of Acon toward the Sea some eight hundred furlongs on the right hand towards the South, is the hill Carme, where Elias the Prophet dwelt, and there was the order of Carmes first founded. This hill is neither great nor high, and at the foote thereof hath formerly bin a Christian City called Caiaphas, for Caiaphas founded it, but it is now wholy wasted. At the west side of the hill is a Towne that men call Saffre, and it is built upon another hill. There S. Iames, and S. Iohn were borne, in memory of whom is a faire Church built. And from Tholomada now called Acon, to a great hill that men call Ekelt de Tyrees, is an hundred furlongs, and beside that Citie of Acon runneth a

little

little elder that men call Vellon, and there neare is the fosse of Minon, all round, that is an hundred cubits or thakments broad, and it is all full of gravell cleare shining, whereof men make cleare white Glasse, and men come from farre Countries by Ship, and by Land with Carts, to take of the gravell: and if there be never so much taken thereof one day, on the morrow it is full againe as ever it was, which is a great marvaile, and there is alwayes a wind in the fosse that stirres up the gravell. And if a man put therein any mettall, as soone as it is therein it weareth glasse: the glasse that is made of this gravell if it bee put into gravell, turneth againe into gravell as it was before. Some say it is a gutte of the Sea of gravell.

CHAP. X.

How *Sampson* slew the king and all his enemies.

ALso from Aron before said, men goe three dayes journey to the Citie of Philistin, that now is called Gaza, which is a rich Citie, right faire and full of folke, and it is a little from the Sea, and from

that Citie brought the strong Sampson the gates of the Citie to an high hill, and was taken in the said Citie, and there he slew the King in his seat, and many thousands more with him, for hee made an house to fall on them. From thence men goe to the Citie of Cesarien, and so by the Castle of Pillerins, then to Askalon, and to Japhet, and so to the holy Citie of Jerusalem.

CHAP. IX.

The way by Babylon where the Souldan dwelleth.

And who so will goe through the Land of Babylon, where the Souldan dwelleth, he may goe more securely through these Countries, but must goe up to mount Sinay before he come to Jerusalem, and then returne by Jerusalem: and he shall go from Gaza to the Castle Dayre. And after a man commeth out of Surry, and goeth on, the way is very sandy, and the wildernesse lasteth eight dayes journey, wherefore men must provide them of necessary victuals: and that wildernesse is called Archelleke: When a man cometh out of this Desart, hee entreth into Egypt, and they call Egypt Canopat, and in another language men call it Partine: and the first good towne that men come to, is called Beleth, which is at the end

of

of the Kingdome of Alape, and from thence men come to Babylon, and to Kayre: and in Babylon is a faire Church of our Lady, where thee dwelt seaven yeares, when thee was out of the land of the Jewes, for dread of King Herod. And there lyeth the body of S. Babara virgin, and there dwelt Ioseph when hee was sould of his brethren: there also Nabuchodonosor put the Children into the fire, because they worshipped the true God: these Children were called Ananias Azarias, and Misael (as the Psalme of Benedicite saith) but Nabuchodonosor called them thus, Sadrac, Misac, and Abednego, that is, God glorious and victorious, God over all kingdomes, and that was for miracle, that hee made Gods sonne, as he said, goe with these Children through the fire. There dwelleth the Souldan, for there is a faire Citie and a strong Castle which standeth upon a Rocke. In that Castle are alwayes dwelling to keep the Castle, and to serve the Souldan above eight thousand persons, that take all their provision at the Souldans court. This I well know, for I dwelt with him a great while a Souldier in the warres against the Bedions, and he would have married me unto a great Princesse if I would have forsaken my faith.

CHAP. XII.

Here followeth of the Souldan and of his Kingdomes that he hath conquered, which he holdeth still by force.

AND yee shall understand that the Souldan is Lord of seaven Kingdomes, which hee hath conquered and gotten to him by strength: and these be they, the kingdome of Canopat, the kingdome of Egypt, the kingdome of Jerusalem, whereof David & Salomon were Kings; the kingdome of Surry, whose chiefe city is Damasse; the kingdome of Alape in the land of Dameth, and the kingdome of Arabia, which was one of the three kings that made offering to our Lord when hee was borne. Many other Iles hee holds in

his hand. He holdeth Calapgan, that is a great benefit unto him, being among them of Roges Ile, and that hale is cold. And then men goe up to the mount of S. Katherin, and that is much higher then the mount of Moses.

And this S. Katherin hath no Image in any Church or Castle nor other dwelling place, but there is a hill of stones gathered together about the place where she was buried. There was wont to be a Chappell, which now is wholy cast downe, but a great part of the stones is there left.

And

And under the foote of mount Sinai is a Monastery of Monkes, and there is the Church of S. Katherin, wherein be many lamps burning, and they have oyle Olive enough to eate and to burne, and that they have by miracle: for there come certaine of all manner of birds every yeare once, like pilgrimes and each of them bringeth a branch of Olive, in token of offering, whereof they make much oyle.

CHAP. XIII.

For to returne from Sinai to Ierusalem.

NOw when a man hath visited the holy place of S. Katherin, & he will turne to Ierusalem, he shall first take leave of the Monkes, and recommend him specially to their prayers, then those Monks will freely give to pilgrims victuals to passe through the wildernesse to Surry, so much as shall last thirteene dayes journey. And in that wildernesse dwell many Arabins that men call Bedions and Ascopards: These are folk that are full of all manner of ill conditions, and they have no houses but tents, which they make of beasts skins, as of Cammels and other beasts which they eate, and thereunder they lye: and they seeke to dwell in places where they

may finde water, neere the red ſea, for in that wilderneſſe is great want of water: and it falleth out, that where a man findeth water one time, hee findeth it not another time. And therefore make they no houſes in thoſe countries. Theſe men that I ſpeak of, till not the Land, for they eat no bread, except it be thoſe that dwell neare a good towne, and they roſt their fiſh and fleſh upon hot ſtones againſt the ſunne, and they are ſtrong men and warlike, but they doe little but hunt wilde beaſts for their ſuſtenance, and they ſet not by their lives, therefore they dread not the Soudan nor any Prince of the World. And they had great warre with the Soudan, at the ſame time that I was with the Soudan. They beare but a ſhield and a ſpeare to defend them with, and they uſe no other armour, but they winde their heads with a great linnen cloth.

Chap. XIIII.

When men are paſſed this wilderneſſe, then to come again to Ieruſalem.

And when men have paſſed this Wilderneſſe, to come to Jeruſalem they paſſe by Barſabe, that was ſometime a faire and a rich towne of Chriſtians, and yet is there ſome of the Churches left: and in that

that towne dwelt Abraham the Patriarke. This towne of Barsabe was founded by Vrias, on whose wife David begat Salomon the wise, that was king of Jerusalem, and of the twelve Tribes of Israel, and he raigned forty yeares: and from thence men goe to the valle of Ebron, that is from thence neere twelve miles, and some call it the valle of Mambre, and it is also called the valle of teares, forasmuch as Adam in that vale bewailed an hundred yeeres the death of his Sonne Abell, whom Caine slew. And this Ebron was sometime the principall Citie of the Philistines, and there dwelt Gyants, and it was free, so that all that had done evill in other places were there saved. In Ebron Iosua and Caleb, and their company came first to espie how they might winne the land of promse. In Ebron David raigned first eight yeeres and a halfe, and in Jerusalem he raigned two and thirty yeeres and a halfe: and there be the graves of the Patriarks, Adam, Abraham, Iacob, and their wives, Eve, Sara, Rebecca: and they lye in the side of the hill. And beside this hill is a right faire Church builded after the fashion and maner of a Castle, which the Sarasins keepe right well, and they have the place in great worship for the holy Patriarks sake that lye there, neither doe they suffer either Christians or Jewes to come therein except they have speciall leave of the Soudan, for they hold Christians and Jewes but as hounds, therefore they come not to that holy place, and they call the place Spelunke, or double cave, or double grave, or one lyeth upon another. The Sarasins call it in their language Cariatherba, that is, the place of the Patriarkes: and the Jewes call it Abboth, and in that place was Abrahams house, when he sate in his doore, and saw three persons, and worshipped but one, as holy writ witnesseth saying, tres vidit, & unum adoravit; that is, He saw three, and worshipped but one.

CHAP.

CHAP. XV.

Here followeth a little of *Adam* and *Eve*, and other things.

AND not farre from that place is a cave in a Rock, where Adam and Eve dwelt, when they were driven out of Paradise, and there got they their Children. And in that same place was Adam made, as some men say, for men called that place aforetime the field of Damasse, for it was in the worship of Damasse, & from thence he was translated into Paradise, as they say, & afterward he was driven out of Paradise, and put there againe: for the same day that he was put into Paradise, the same day he was driven out, as soone as he sinned. And there beginneth the Ile of Ebron that lasteth neare to Jerusalem, where the Angell bad Adam that hee should dwell with his wife, and there they begot Seth, of which kindred Jesus Christ was borne. And in that vale is the field where men draw out of the earth a thing which in that Countrey they call Camball, and they eat it in stead of Spice, and beare it to sell, and men cannot digge there so deepe nor so wide, but it is at the yeares end full againe up to the sides through the grace of God. And two miles from Ebron is the grave of Lot, that was Abrahams brother.

Of

CHAP. XVI.

Of the dry Tree.

Upon a little from Ebron is the mount of Mamize, of the which Mount the vale tooke his name: and there is an Oake tree, that the Saracins call Dyppe, remaining since Abrahams time. This tree is commonly called the dry tree, and they say it hath been from the beginning of the world, and was ofte time greene and bare leaves, unto the time that our Lord died, as did all the Trees of that kinde in the world, and yet there are many of those in the World. And some Prophecies say, that a Lord or Prince of the West side of the world shall win the lands of promise, that is, the Holy Land, with the help of Christians, and he shall worship God under that Tree, and the tree shall wax greene and bare fruit and leaves, through which miracle many Saracins and Jewes shall be turned to the Christian Faith: and therefore they doe great worship thereto, and keepe it very charily. And yet though it be dry, it hath a great vertue: for certainely hee that hath a little thereof about him, it healeth the sicknesse called the Falling evill. It hath also many other vertues, and therefore is holden very precious.

Chap. XVII.

From Ebron to Bethelem.

FRom Ebron men goe to Bethelem in halfe a day, for it is but two miles, and it is a very faire way, and through pleasant woods. Bethelem is but a little citie, long and narrow, and was walled and enclosed with a great ditch: it hath been formerly called Ephrata, as holy writ saith, Ecce audivimus eum in Ephrata, &c. that is, Lo we heard of the same at Ephrata. And neare the end of the Citie towards the East, is a very faire and goodly Church which hath may towers & pinacles very strongly built. Within that Church are foure and forty great marble pillers: and not farre from this Church is a field which flourished very strangely, as you shall heare.

Chap. XVIII.

Of a faire Mayden that should be put to death wrongfully.

THe cause is, forasmuch as a faire Maiden, that was accused wrongfully, for that shee had done fornication, for which cause she was doomed to dye, and to be burnt in that place, to which she was led. And as the wood beganne to burne about her, shee made her prayer to our Lord, as she was not guilty of that thing, that he would help her, that it might be knowne to all men. And having thus prayed, she entred the fire, and those branches that were burning became red Roses, and those that were not kindled became white Roses, and these were the first roses that any man ever saw: and so was the mayden saved through the grace of God: wherefore that field is called the field that God flourished, for that it was full of Roses. Neare the Quire of the Church aforesaid, at the right side as men come downeward twelve steps, is the place where our Lord was borne, which is now built with Marble, and trimmed with Gold, Azure, and other colours. A little thence, about three paces is the Crib of the Oxe and the Asse, and neare that is the place where the

Star

Star fell that led the three Kings, Iasper, Melchior and Balthasor: these three Kings offered to our Lord Incense, Gold and Mirrhe, and they met together through the miracle of God, in a citie called Casake, which is three & thirty dayes journey from Bethelem, yet were they at Bethelem the fourth day after they had seene the Starre. Under the Cloyster of this Church eighteen degrees, at the right side is a great pit, where the bones of the Innocents lye, and by that place is the tombe of S. Hierom, who translated the Bible and the Psalter out of Ebrew into Latine. And neare unto that Church is the Church of S. Nicholas, where our Lady rested her, when she was delivered of childe: and forasmuch as shee had so much milke in her breasts that payned her, shee drew it out upon the red stones of Marble, so that yet may the traces bee seene white upon the stones. Yee shall understand also, that they that dwell in Bethelem are Christians, and there are faire Wines all about the citie, and great plentie of Wine: but their Booke that Mahomet gave them, which they call Alcaron, and some call it Mallap, & some call it Parme, forbiddeth them to drink any wine: for in that booke Mahomet curseth all that drink of that wine, and all that sell it. And some men say that he once slew in his drunkennesse a good Hermit whom he much loved, and therefore he cursed the wine, and them that drunke wine: but his malice is turned to himselfe, as holy Writ saith: Et in vertícem ipsius iniquitas eius descendet; that is, His wickednesse shall descend on his owne head. The Saracins also eate neither Geese nor Swins flesh, for they say it is brother to man, and was forbidden in the old Law. Likewise in the land of Palestine, and in Egypt, they eate little Weale, or Beefe, except it be so old that it may no more travaille or worke: not because it is forbidden, but they keepe them for tilling of their land.

In this Citie of Bethelem was King David borne, hee was King of the land of the Jewes, and raigned in Jerusalem, and had forty Wives, and three hundred Concubines. And at Bethelem toward the South side, is a Church of S. Markeror, that was Abbot there, for whom they made much

sorrow when hee dyed: and it is shewen there how hee made lamentation when hee dyed, and it is a piteous thing to behold. From Bethelem to Jerusalem is five miles, and in the way to Jerusalem, halfe a mile from Bethelem, is the Church where the Angell told the shepheards of the birth of Christ. In that way is the tombe of Rachel that was mother to Joseph the Patriarke, who dyed as soone as Benjamin was borne, and there she was buried, and Iacob her husband set twelve great stones upon her, betokening that she had borne twelve Children. In this way to Jerusalem are many Christian Churches by the which men goe.

CHAP. XIX.

Of the Citie Jerusalem.

BVt to speake of Jerusalem, ye shall understand that it standeth faire among hills, and there is neither River nor Well, but water cometh by Conduit from Ebron. Also ye shall understand that at first it was called Jebus, and since it was called Salem, vnto the time of king David, who called it Jerusalem, and so it is called yet. And about Jerusalem is the kingdome of Surry, & thereby is the Land of Palestine and Ashalon: but Jerusalem is in the land of Jude, and it is called Jude, for Judas Machabeus was king of that land: and it bordereth alsoon the kingdome of Araby on the South side, on the West side on the great sea, on the North side on the kingdome of Surry, and the Sea of Cypres. About Jerusalem are these Cities: Ebron at eight miles, Jericho at five miles, Barlahe at eight miles, Ashalon at eighteene miles, Jaffe at twentie and five miles, Ramatha at foure miles.

This land of Jerusalem hath beene in the hands of divers Nations, as Jewes, Cananites, Assyrians, Persians, Macedonians, Grekes, Romans, Christians, Saracins, Barbarians, Turkes, and many others. For Christ will not suffer lewd sinners long to possesse it, be they Christians or others. And now hath that land beene holden by Infidels an hundred yeares and more, but God grant they may not hold it long.

Chap. XX.

Yet of this holy Citie of Ierusalem.

And ye shall understand that when men first come to Ierusalem, they goe first on Pilgrimage to the Church where the holy grave is, the which is out of the citie on the North side: but it is now closed in with the Wall of the Towne. And there is a faire Church, round, all flat above, and well covered with lead: and on the West-side is a faire & strong Tower for Bells: and in the midst of the Church is a Tabernacle, made like a little House, in manner of halfe a Compasse, verie richly trimmed with Gold, Azure, and other Colours. On the right-side is the Sepulchre of our Lord: and the Tabernacle is eight foot long, five foot wide, and eleven foot high. And it is not long since the Sepulchre was all open, so that any man might then touch it: but because of the folks that came thither, spoyled and brake the Stones all in peeces, therefore hath the Soudan made a Wall about the Sepulchre, that no man may touch it. On the left-side is a Window, wherein are many Lamps light, and there hangeth a Lamp burning before the Sepulchre, which on Good-Friday goeth out by it selfe, and lighteth again by it selfe at the houre that our Lord rose from death to life. And within that Church upon the right-side of the mount Calvarie, where our Lord was

Crucified, the crosse was set in a morteys in the Rocke, that is white of colour, and mingled with a little red, and upon that Rocke dropped the bloud of the wounds of our Lord, when hee was nayled on the Crosse, and that is called Golgatha, and men goe up to that Golgatha upon steps: and in that morteys was Adams head found after Noahs flood, in token that the sinne of Adam should bee redamed in the same place: and upon that rocke Abraham offered sacrifice to our Lord, & there is an Altar, & before that Altar lyeth Godfrey of Boloyn, Baudwin, and others, that were Christians, and Kings of Jerusalem.

Likewise where our Lord was crucified is written, Hic Deus, Rex noster, ante sæcula operatus est salutem in medio terræ, that is, This God our King, before worlds, hath wrought health in the midst of the earth. Upon this Rocke also where the Crosse was fixed, is written within the Rocke Quod vides est fundamentum totius mundi, & huius fidei; that is, That thou seest is the ground of all the World, and of this faith. Ye shall understand also, that when our Lord dyed, hee was two and thirty yeeres old, and three moneths; yet the Prophesie of David saith that hee should live forty yeeres, when he saith thus, Quadraginta annis proximus fui generationi huic, that is, Forty yeeres was I neighbour to this generation: and thus it should seeme that Prophesie is not true, but it is. For in old time men counted but ten moneths to a yeere, of which March was the first, and December the last: but Caius Cæsar that was Emperour of Rome, added to these, two moneths more, January and February, and ordained the yeere of twelve Moneths, that is, three hundred dayes without Leape yeere, the proper course of the Sunne, and therefore after the accounting of ten moneths to the yeere, he dyed in the fortieth yeare, and after our yeares of twelve moneths it is thirty two yeeres and three moneths.

Also within mount Calvary at the right side there is an Altar where the Pillar lyeth that our Lord was bound to when he was scourged, and thereby are three other pillars, that allway drop water, and some say that those pillars weep for our

Lords death. And nær this Mær in a place forty steps deepe was found the very Crosse, by the knowledge of S. Elene, under a Rocke, where the Iewes had hid it. And they found three Crosses, one of our Lord, & two of the theeves. These Crosses S. Elene tryed upon a dead body, that rose as soone as the very Crosse of our Lord was laid upon him: & thereby in the vale is the place where the foure nailes of our Lord were hid, for he had two in his hands, & two in his feete, & with one of those nailes the Emperour of Constantinople did make a bridle for his horse to beare him in battaile, by the vertue whereof he overcame his enemies, and won all the Land of Asia, Turky, Damasse the more and the lesse, Surry, Ierusalem, Araby, Persia, and Mesopotamia, the Kingdome of Asape, Egypt the high and the low, with many other Kingdomes, even almost all unto Inde the lesse, that then were Christened: and there were at that time many good men and holy Hermits, of whom the booke of the Fathers lives make mention: but now they are inhabited by Paynims and Sarasins: yet when it pleaseth God, as these Lands were lost through the sinnes of Christians, so through the help of God by Christians they shall be wonne againe. In the midest of this Church is a Tombe, in the which Ioseph of Aramathea laid the body of our Lord, when he had taken him off the Crosse, and upon the same place did he wash the feete of our Lord, and that place men say is the midest of the world.

Of

Chap. XXI.

Of the Church of the holy Sepulchre.

Within that Church by the Sepulcher, on the North ſide, is the place where our Lord was impriſoned, and there is a part of the chaine with the which hee was bound: and there hee appeared firſt to Mary Magdalene when he was riſen from death, and ſhee thought hee had beene a gardiner. In the Church of the Sepulchre was wont to bee Canuons of Saint Bener, and they had a Priory, and the Patriarke was their Soueragine: and without the doores of the Church on the right ſide, as men goe up eighteene ſteps, our Lord ſaid to his Mother, Mulier, Ecce filius tuus; that is, Woman, behold thy Sonne: Deinde dixit Diſcipulo, Ecce mater tua; that is, then afterward hee ſaid to his Diſciple, behold thy Mother. And theſe words hee ſaid when hee hanged upon the Croſſe. And upon the ſteps went our Lord when hee bare the Croſſe upon his ſhoulder, and under theſe ſtayers is a Chappell where the Prieſts ſing. And neare there is the ſtone where our Lord reſted him when he was weary with bearing of the Croſſe. And yee ſhall underſtand that before the Church of the Sepulchre is a moſt ſtrong Citie, and the great plaine that is betweene the citie and the Church on the Eaſt ſide without the wals of the citie, is the vale of Joſophat, that commeth even to the wals.

In this vale of Joſophat, without the citie is the Church of S. Stephen where he was ſtoned to death, and there by is a gate builded that may not bee opened. Through this gate our Lord entred on Palme-Sunday upon an Aſſe, and the gate opened unto him when hee would goe to the Temple, and yet are the ſteps of the Aſſe ſeene in three places, the which ſtand in full hard ſtones. Before the Church of the Sepulchre, two hundred paces, is a great Hoſpitall of S. Iohn, in the which Hoſpitall are fifty foure pillers made of ſtone. And to

toward the East from the Hospitall, is a right faire Church that men call our Lady the great, and then is there another Church by that, that men call our Lady of the Latine: and there it was that Mary Cleophe, and Mary Magdalene rent their haire when our Lord was put to death.

CHAP. XXII.

Of the Temple of God.

AND from the Church of the Sepulchre, toward the East at seventæne paces, is Templum Domini; That is a faire house, and it is all round, and right high, and covered with lead, and it is well paved with white marble, but the Saracins will suffer no Christians nor Jewes to come therein, for they say, that such sinfull men should not come in that holy place, but I was suffered to goe in, and into other places where I would, for I had letters of the Soudan, with his great seale, and commonly other men have but of his signet, and men beare his letter with his seale before them, hanging on Speare, and men doe great worship thereto, and they knele to it, and adore it, as if it were a God: also these men to whom it is sent, before they take it, doe low thereto, and they take it, and lay it upon their

heads, and afterwards they kille it and then they reade it, all bowing with great worship, and then they proffer them to doe all that the bringer will. And in this Templum Domini there went to be Cannons Regulars, and they had an Abbot to whom they were obedient. In this Temple was Charlemaine when the Angell brought him the Prepois of our Lord when he was circumcised, and after King Charles, brought it to Acon into our Ladies Chapell.

Chap. V.

Yet of the Temple of God.

AND yee shall understand that this is not the Temple that Salomon made, for that Temple lasted but one thousand one hundred and two yeares. For Titus Vespasian his Son, that was Emperour of Rome, laid siege against Jerusalem, for to discomfit the Jewes, because they had put Christ to death without leave of the Emperour. When he had taken the citie, he burnt the Temple and cast it downe, and took all the Jewes, and put to death eleven hundred thousand, and the rest he imprisoned, and sold thirty for a peny: for he said that they bought Jesus Christ for thirty pence. And since Iulian Apostata gave leave to the Jewes

Jewes to build the Temple of Jerusalem againe, but he forsooke his Law. And when the Jewes had builded againe the Temple, then came the earthquake (as God would) and cast downe all that they had made. Since that, Adrian the Emperour, who was of Troy, made Jerusalem againe, and the Temple in that same manner that Salomon made it, and commanded that no Jew should dwell there, but Christians: for although he himself was not a Christian, yet he loved the Christians more then other men, save men of his owne faith. This Emperour did also inclose and wall the Church of the holy Sepulchre within the citie, that before was farre without the citie, and he would have changed the name of Jerusalem, and called it Helam, but that name lasted not long. And yee shall understand that the Saracins doe worship in that Temple, and they say that place is holy, and when they goe in, they goe bare foote: and before I and my fellowes came therein, wee put off our harneste, and came bare-footed into the Temple, and thought that we ought to doe as much as more then they that were Infidels. And this Temple is three score and three cubits in wideneste, and as much in length and thirty two cubits in height, and covered with Lead, and it is within full of pillars of marble. And in the midst of the Temple is an Altar of twenty and foure steps of height. This place the Jewes called Sanctum sanctorum; that is, holy of holyest, and in that place commeth none but their Prelate that maketh their sacrifice, and the people sit all about in divers seats, as they are in dignitie: and there be foure entrings into the Temple, and the doores are of copper, and within the East doore our Lord said, Here is Jerusalem. And on the North side within the doore is a fountaine; but it runneth out: of the which holy writ speaketh and saith, Vidi aquam egredientem de Templo; that is, I saw water comming out of the Temple. And upon the other side is a Rock that men called sometime Moziah (but after it was called Belet) and there is the Arke of God, with some Reliques of the Jewes. This Arke did Titus carry with him to Rome, when he had discomfited the Jewes.

In that same Arke were the ten commandements, and Aarons Rod, and Moses Rod, with which he parted the red sea when the people of Israel passed through on drie foote: and there was the Vessell of Manna, the clothing and ornaments, and the tabernacle of Aaron, and a square Table of Gold, with twelve precious stones, and a Boxe of Jasper graven with foure fingers, and eight names of our Lord within, and seaven Candlesticks of Gold, and foure Censers of Gold, and an Altar also of fine Gold, and foure Lyons of Gold, unto the which they had a Cherubin of Gold twelve spans long, and a Tabernacle of Gold, and also twelve trumpets of silver, and a Table of silver, and seaven Barley Loaves, and many other Reliques that were before the nativitie of Christ.

Upon the Rocke slept Iacob when he saw Angels goe up, and said vere locus iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angell changed Iacobs name and called him Israel.

In that same place also David saw the Angell that slew the people with a sword and put it all bloody, into the sheath. And on this Rocke was S. Simeon, when he receiued our Lord into the Temple: and on this Rocke set he him when the Iewes would have stoned him, and the Rocke rent in two, and in that cleft he hid him, and after came dawne and gave him light.

And on this Rocke sate our Lady and learned her Psalter. There likewise our Lord forgave the sinnes of the woman that was taken and found in adulterie: and there was our Lord Jesus circumcised, and there the Angell denounced to Zacharie the Nativity of S. Iohn Baptist. And there first offered Melchisedech bread and wine and water to our Lord in token of the Sacrament that was to come: and there David prayed to our Lord for mercy, for him and for his people, when he saw the Angell slay his people, and our Lord anone heard his prayer, and therefore he would have made the Temple in that place, but our Lord Jesus Christ forbad him by an Angell, for he had committed murther in consenting to the slaying of the good Knight Vrias, for to have his wife: therefore all that

he had prepared for the building of the Temple, he left to Salomon his sonne, and he built it, and prayed to the Lord, that all those that prayed in that place, devoutly & with good heart, that he would heare their prayer, and grant that they frequently asked, and the Lord granted it, wherefore Salomons sonne called it, the Temple of counsell, and helpe of God.

Without the doores of that Temple in an altar, there the Jewes were wont to offer Doves and Turtles; and in that Temple was Zachary slaine; and on the Pinacle the Jewes set S. Iames that was the first Bishop of Jerusalem. And a little from this Temple on the right hand is a Church covered with Lead, that is called the Schoole of Salomon. Towards the South is the Temple of Salon, which is a great place, and they were the founders thereof, and of their order; and in that Templum Domini dwell Chanons.

From this Temple toward the East are twenty paces in a corner of the citie, is the Bath of our Lord: and this Bath was wont to goe to Paradise: and not farre thence is our Ladies bed, and neare that is S. Simeons tombe. Without the Cloyster of the Temple toward the South is a faire Church of S. Anne our Ladies mother, and there was our Lady conceived; and before that Church is a great tree, which began to grow that same night. And as men go downe from that Church two and twenty steps, lyeth Ioachim our Ladies father in a tombe of stone, and there were they laid sometime S. Anne, but S. Elene did translate her to Constantinople. In this Church is a Well in manner of a Cesterne, that is called Probatica piscina, that hath five entrings, and into that Cesterne an Angell was wont to descend into the water, and what man had bathed first therein, after the stirring, was anone whole, what disease so ever he had. There was the man of the Palsie made whole, who had been sicke eight and thirty yeeres. And there beside was the house of Pilate, and a little from that the house of King Herod, who slew the Innocents.

CHAP.

Chap. XXIV.

Of Herod the King.

This King Herod was a very wicked man, and a Tyrant, for he did first and foremost slay his wife, whom he loved full well, and for the great love of her he went out of his wits, and so was he along time, and afterward he came againe to himselfe. And after he slew his owne children that he had gotten of the said wife, and commanded likewise his second wife to be slaine, and a sonne that he had gotten of her, and after that he slew his owne mother, and he would also have slaine his owne brother, but his brother died sodainely, and thus he did all the ill that he might. And then he fell sicke, and when he saw that he should die, he sent for his sister, and all the great Lords of the Country, and when they were there, he did put all the Lords into a Towre, and said to his sister, he wist well that the men of the Country would make no sorrow for him when he was dead, and therefore he made her to sweare unto him that shee should smite off the heads of the Lords, every one after his death, and then would men of the Country make sorrow for his death, in regard of the Noble mens deaths: and then he made his last testament. But his sister fulfilled it not according unto the death of the Lords: for as soone as hee was dead, she delivered the Lords out of the Towre, and sent every one home to their houses, and told them what her Brother commanded her to doe unto them. And yee shall understand that in that time were three Herods of great name. This of whom I speake, was called Herod Ascolonite, and he that did smite off S. John Baptists head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay S. James, and put S. Peter in prison.

Chap.

Chap. XXV.

Of Saint Salvators Church.

A Little within the Citie is S. Salvators Church, and therein is Saint Iohn Chryſoſtomes arme, and the moſt part of Saint Stephens head.

And on the otherſide, toward the South, as men goe to Mount Sion, is a faire Church of S. Iames, where his head was ſmitten off, and there is the Mount Sion, and a faire

Church of God and our Ladie, where ſhee was dwelling, and dyed, & there was ſometime an Abbey of Canons Regulars, and from that place ſhe was vpno of the Apoſtles vnto the vale

vale of Iosaphat. And there is the stone that the Angell bare to our Ladie from Mount Sinay, and it is of that colour that the Rock of S. Katherin is of: and there beside is the gate where our Ladie when she was with childe went through to Bethlehem. And at the entring of mount Sion is a Chapell, and in that Chapell is that stone great and large, with which the Sepulchre was covered when Christ was layd therein: the which stone, as it is written, the three Maries saw turned upward when they came to the Sepulchre, and they found an Angell that told them that Christ was risen from death to life: and there is a little Pillar to the which our Lord was bound and scourged: and there was Annas house, that was Bishop of the Jewes at that time: and in that same place denyed S. Peter our Lord thrise before the Cocke crew: and there is a part of the Table, at which Christ eat his last supper with his Disciples: and yet there is the vessell with water, out of which the Disciples feet were washen: and neere by also is Saint Stephens grave. And there is the Altar where our Lord heard the Angels sing: and there appeared Christ first to his Disciples after his resurrection, when the gates were shut, and said, Pax vobis, that is, Peace be to you: and upon that mount appeared Christ to S. Thomas and bad him feele his wounds, and that was eight dayes after his Resurrection, and then he beleeved perfectly and said, Dominus meus & Deus meus, that is, My Lord, & my God. In that same Chapell behind the high Altar, were all the Apostles on Whitsunday, when the holy Ghost descended on them in likenesse of fire, and there God made peace with his Disciples: and there slept S. Iohn the Evangelist on our Lords breast, and saw in his slepe many secret things of heaven.

Also mount Sion is within the citie, and it is a little higher then the other five of the citie, and that citie is stronger on the one side then on the other, for at the foote of Mount Sion is a faire and strong Castle, which the Soudan did cause to be made there.

On Mount Sion was King David buried and Salomon and many other Kings of Jerusalem, and there is the place where

where S. Peter wept full bitterly, when he had denied our Lord: and a stones cast from that, is another place where our Lord was judged; for at that time was Caiaphas house there: and betwen the Temple of Salomon, and mount Sion is the place where Christ raised the maiden from death to life. Under Mount Sion in the vale of Iosaphat, is a well called Natatory Silo, there was our Lord washed after he was baptized. And thereby is the tree on the which Iudas hanged himself for despaire, when he had sold and betrayed Christ.

And thereby is the Synagogue where the Bishops of the Iewes and Pharises came to hold their Councell, and there Iudas cast the thirty peces before them, & said, peccavi, tradens sanguinem justum: that is, I have sinned, in betraying the innocent blood.

CHAP. XXXI.

Of the field Acheldemacke which was bought with the thirty peces.

AT the other side of Mount Sion, toward the South a stones cast, is the field that they bought with those thirty peces, for the which Christ was sold, that men call Acheldemacke, that is, the field of blood:

in that field are many tombes of Christian men, for there bée many Pilgrims buried. And also in Jerusalem toward the West is a faire Church, where the trée grew, of the which the Crosse was made: and thereby is the Church where our Lady met with Elizabeth, when they were both with child, and S. Iohn stirred in his mothers womb, and did worship to our Lord his maker: & under the Altar of this Church is the place where S. Iohn was borne, and thereby is the Castle of Emaux.

Chap. XXVII.

Of Mount Ioy.

Two miles from Jerusalem is Mount Joy, this is a faire place, and there lyeth Samuel the Prophet in a faire tombe. It is called Mount Joy, for there those that travaile, first sée Jerusalem. And in the middle of the vale of Iosaphat is a little river that is called Torrens Cedron, over which lyes the trée for men to passe over, of which the Crosse was made. In this vale is a Church of our Lady, and her Sepulchre, and shée was thréescore and twelve yéeres of age when shée dyed. And there néere is the place where our Lord forgave S. Peter his sins and misdéeds which he had done. Néere unto that, is a Chappell where Iudas kissed our Lord, that men call Gethseman, when hée was taken of the Jewes; and there left Christ his Disciples before his passion, when hée went to pray, and said, Pater si fieri potest transeat à me Calix ista; that is, Father, if it may bée done, let this Cup passe from mée. And thereby is a Garden where our Lord sweat both blood and water: and there is the Tombe of King Iosaphat, of whom the vale had the name: and on the side of that vale is the mount Olivet, and it is called so, for there grow many Olive trées, and it is higher then Jerusalem, and therefore from that Hill men may sée into the stréets of Jerusalem, and betwéen the Hill and the City is nothing but the Vale of Iosaphat, and that is not very large, and upon that hill

stood

ſtood our Lord when he aſcended into Heaven, and yet ſeemeth there the ſtep of his left foot in the ſtone: and there is an Abbey of black Canuons, that was great ſomtimes, but now there is but a Church: and a little thence eighteen paces is a Chappell, and there is the ſtone on the which our Lord God ſate, when hee preached and ſaid thus. Beati pauperes ſpiritu, quoniam ipſorum eſt regnum cœlorum: that is, Bleſſed bee they that are poore in ſpirit for theirs is the Kingdome of Heaven. And there hee taught his Diſciples their Pater noſter. There alſo is a Church of that bleſſed woman Mary Egyptian, and there is ſhe buried. And upon the other ſide, toward the Eaſt, three bow ſhottes from thence, ſtandeth Bethphage, where our Lord Ieſus Chriſt ſent Peter and Iames for to fetch the Aſſe on Palme-Sunday.

Chap. XXVIII.

Of the Caſtle of Bethania.

THere toward the Eaſt is a Caſtle that men call Bethania, and there dwelt Simon the Leper that harboured our Lord, and them that were baptiſed of his Diſciples, and hee was called Iulian, and was made Biſhop, and that is hee that men call on for good Harbour. In that ſame place our Lord forgaue Mary Magdalene her ſinnes, and there ſhe waſhed his feete with teares, and wiped them with her haire: and there was Lazarus raiſed after he had beene foure dayes dead.

Chap. XXIX.

Of Iericho and other things.

AT the returning to Mount Olivet, is the place where our Lord wept upon Ieruſalem, and thereby our Lady appeared to Saint Thomas after her aſſumption, and gaue him her girdle: and thereby is a ſtone on which our Lord ſate often and preached. And there is mount Galilee, where the Apoſtles were gathered when Mary Magdalene told them of Chriſts riſing. Betweene Mount Olivet and Mount Galilee is a Church, where the Angel told our Lady when ſhee ſhould dye.

And from Bethany to Jericho is five miles. Jericho was sometime a little Citie, but it is walled, and now it is but a little Towne: that Towne tooke Ioshua through the miracle of God, and bidding of the Angell, and destroyed it, and cursed those that should build it againe. Of that Citie was Rahab that common woman, that received the Messengers of Israel, and kept them from the perill of death, therefore she had a good reward, as Holy writ saith, quicunque accipit prophetam in nomine meo, mercedem Prophetæ, &c. that is, hee that receiveth a Prophet in my name, he shall receive the reward of a Prophet.

Chap. XXX.

Of the holy place betweene Bethany and the river Iordane, and other things.

ALso from Bethany men goe to the river of Iordane, through the wildernesse, and it is neere a dayes journey betweene. Toward the East is a great hill, where our Lord fasted forty daies: upon this hill was Christ tempted of the Devil, when he said to him, command that these stones be made bread: & there is an hermitage, where dwelled certain Christians, called Georgians, for S. George converted them; and upon that hill dwelled Abraham a great while; and as men goe to Jericho sat the sicke men crying, Iesu fili David miserere nobis, that is, Jesus the Sonne of David, have mercy upon us: And two mile from Jericho is the river Iordane. And yee shall understand that the dead sea parteth the lande of Inde and Araby, and the water of that Sea is bitter, & it casteth out a thing that men call Aspatum, as great paces as an horse: and Jerusalem is two hundred furlongs from the Sea, and it is called the dead sea, because it runneth not, neither may any man or beast live therein, & that hath been proved many times, for they have cast therein men that were judged to death; nor no man may drinke of that water: and if men cast Iron therein, it commeth up againe: but if a man cast a feather therein, it sinketh, which is against kinde.

And

And thereabout grow Tries that beare fruit of faire colour, and seeme ripe, but when a man breaketh or cutteth them his findeth naught in them, but Coals and Ashes, in token that through the vengeance of God those Cities were burnt with the fire of Hell.

And some men call that Lake the Lake of Alphited, and some call it the pool of the Devill, and some call it the stinking poole, for the water thereof stinketh. There sanke those five Cities through the wrath of God, that is, Sodome, Gomor, Aldema, Salome, and Segor, for the sinne of Sodome that raigned in them; but Segor through the prayer of Lot was saved a great while, for it stood upon an hill, and yet appeareth much thereof above the water, and men may see the wals in cleere weather: and in this Citie of Segor, Lot was made drunke by his daughters and lay with them, for they thought that God would have destroyed all the world, as he did with Noes floud, and therefore they lay by their Father, that men might be borne of them into the World, And at the right side of the sea, standeth Lots wife in a pillar of salt, because she looked backe when the Citie sanke downe.

CHAP. XXXI.

Of *Abraham* and his generation.

AND ye shall understand that Loe was Harans sonne Abrahams Brother, and Sara Abrahams Wife, was Loes Sister: and Sara was ninety yeares old when shee bare Isaac, and Abraham had another sonne named Ismael, that he had gotten of his Maiden Agar, and he was fourteene yeares of age when Isaac was borne, and when Isaac was eight dayes old he was circumcised, and his other sonne Ismael, was circumcised the same day, and was foureteene yeares of age; therefore the Sarasins that be of the generation of Ismael, doe circumcise them at foureteene yeares of age, and the Iewes that be of the generation of Isaac, doe circumcise them the eight day of their age.

And into that dead Sea aforesaid, runneth the River Iordane, and maketh there an end, and this is within a mile of Saint Iohns Church: and a little beneath that same Church Westward, were the Christians wont to bath them: and a mile thence is the River Roth, through which Iacob went, when he came to Mesopotamia.

CHAP. XXXII.

Of the River Iordane.

THis River Iordane is no great nor no deep River, but there is much good fish therein, and there commeth from Mount Lybany two Welles, that men call Jor and Dan, and of them it taketh the name: and upon the one side of that River is Mount Gelboe, and there is a faire plaine. And on the other side men go by Mount Lybany, to the Desart of Pharaon. These hills part the Kingdome of Surry, and the Country of Phenice. On that hill grow Cedars, that beare long Apples, which are as much as a mans head. This River Iordane diuideth Galilee, and the Land of Idumea, and the land Botron, and it runneth into a plaine that men call Meldam, in the Sarasins language and in English, Faire, because oftimes there be kept great

great Faires: and in that plaine is the Tombe of holy Iob.

In this Riuer Iordane our Lord was baptized, and there was the voyce of the Father heard, saying: Hic est filius meus dilectus, in quo acquiesco, ipsum audite: that is, This is my beloued Son in whom I am well pleased, heare him. And the holy Ghost descended on him, in likenesse of a Dove, and so was there at this Baptisme all the Trinity. And through the riuer Iordane passed the children of Israel on dry foote and they set up stones in the middest of the water, in token of that miracle. And also in that Riuer Naaman the Assyrian bathed him, who was leprous, and he was made whole. And a little from thence is the city of Aye, the which Iosue assailed and toke. And about the riuer Iordan are many Churches, where Christians dwell. Also by the riuer Iordan is the Vale of Ebrone, which is a faire Vale and plenteous.

Chap. XXXIII.

Of many other Miracles.

And ye shall further understand, that as we go from the red Sea, to passe forward to the Land of Promise, is a very strong Castle, that men call Tarran of Sermoyes, that is

is the Kings hill. This Castle did the King of France make, whose name was Beaudewin, who conquered all the land, and put it into the hands of Christians to keep, and under that Castle is a faire Towne that is called Sabaoth, and thereabout dwell many Christians under tribute.

Then men goe to Nazareth, of the which our Lord had his name, and from Nazareth unto Jerusalem is three dayes journey. Also men go through the province of Galile, through Romatha, through Sophyn, and ouer the high hill of Effraine, where dwelled Anna that was the Prophet Samuels Mother, and there was he borne, and after his death was buried at mount Joy, as I have said before.

And after, men come to Sybula, where the Arke of God was kept unto Helie the Prophet. And there made the people of Israel their sacrifice unto the Lord, and there spake our Lord first unto Samuel. There also ministred God the sacrament. Neere thereby, at the right side is Sabaon, Rama, and Benjamin, of the which holy Writ speaketh. After that, men come to Sychem, that some men call Sychar, and that is in the province of the Samaritans, and sometime there was a Church but it is all wasted, and it is a faire vale, and plenteous, and there is a good Citie that men call Neople, and so from thence it is a dayes journey unto Hierusalem, and there is the Well where our Lord spake to the woman of Samaria; and Sychem is ten miles from Jerusalem, and it is called Neople, that is, the new Town. And there is the Temple of Joseph Iacobs Sonne that governed Egypt: from thence were his bones brought and laid in the Temple, and thither came Jewes often in pilgrimage with great devotion: and in that Citie was Dina, Iacobs Daughter ravished, for whom her brethren slew many men, and thereby is the Citie of Cozasim where the Samaritans make their Sacrifice.

On this hill would Abraham have sacrificed his Sonne Isaac: and there neere is the vale of Dotayne, and there is the pit wherein Joseph was cast by his Brethren before that they sold him; and it is two miles to Sychar, and from thence men come to Sayary, that men call Sabastan, and that is

the

the chiefe Citie of that Countrey, and in that Citie was the seat of the twelve Kings of Israel, but it is not so great as it was; and there was Saint Iohn Baptist buryed betwene two Prophets, Helizeus and Abdon; but he was beheaded in the Castle of Markerin, neare the dead Sea, and was buried by his Disciples, at Samaria, and there did Iulian Apostata take his bones and burne them, for he was at that time Emperour; but that finger with the which hee shewed our Lord, saying, Ecce Agnus Dei, that is, Behold the Lambe of God, would not bee burnt, but Saint Tecla the Virgin, did bring it unto Alphen, that is in the mountaines; in the which place they doe it great worship; and there was S. Iohn Baptists head closed in a wall, but the Emperour Theodosius did take it out, for he found it lapped in a cloth all bloudy, and he bare it to Constantinople, and there is yet the one halfe of the head; and the Vessell wherein his head was laid when it was smitten off, is at Geane, and they doe it great worship. Some say that S. Iohns head is at Amiens in Picardy, and some say it is S. Iohns head the Bishop: I wot not, but to God it is knowne.

Chap. XXXIIII.

Of the Samaritans.

From Sebaſten to Jeruſalem is twelue miles, and among the hils of this countrey is a Well that men call Fons Iacobi, that is, Iacobs Well, that changeth his colour foure times in a yeere: for ſometime it is red, ſometime cleare, ſometime greene, and ſometime thicke: and the men that dwell there are called Samaritans, and they were converted by the Apoſtles, yet their Law varyeth from the Law of Chriſtians, as alſo from Jewes and Paynims. They beleeve well in one God that ſhall judge all, and beleeve the Bible after the letter: and they lay their heads in red linnen cloth, that they may be knowne from others, for Saracins wrap their heades in white cloth, the Chriſtians that dwell there in blew, and the Jewes in yellow: and in this Country dwell many Jewes, paying tribute as Chriſtians doe.

And if ye will know the letters of the Jewes, they are theſe following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, teth, iod, caph, lamed, mem, nun, ſamech, ain, pe, zade, koph, reſh, ſchin, tau.

Chap.

Chap. XXXV.

Of Galilee,

FRom this Countrey that I have spoken of, men go to the plain of Galilee, & leave the hill on the one side: for Galilee is in the Province of the Land of Promise, and in that Province is the citie of Naim, of Capernaum, and Bethsaida, where S. Peter & S. Andrew were borne. Some men say that Antichrist shal be borne at Corasim, & nourished at Bethsaida, but he shall raigne at Corasim; therefore saith holy writ, Væ tibi Corasim, Væ tibi Bethsaida; that is, Wo be to the Corasim, wo be to thée Bethsaida: But others say he shall be borne in Babylon, therefore said the Prophet, De Babylonia Coluber exit qui totum mundum devorabit; that is, Out of Babylon shall come a Serpent that shall devoure all the world. Cana a chiefe Citie of Galile is foure miles from Nazereth: of which Citie was the woman of Canaan of whom the Gospel speaketh; & there our Lord did his first miracle, when at the mariage of the Archtricline he turned water into wine. From thence men goe to Nazareth, which hath béen a great Citie, but now there is but a little Towne, & that unwalled: There was our Ladie borne, and of this Citie our Lord took his name. At Nazareth also Ioseph took our Lady to wife, when she was fourtéen yéeres of age: There the Angell saluted her, saying, Ave gratiæ plena, Dominus tecum, that is, Haile, full of grace, the Lord is with thée. And there was sometime a great Church, but now there is but little roome, to receive the offerings of Pilgrims. There is the well of Gabriel, where our Lord was wont to bathe him when he was little. At Nazereth was our Lord nourished: and Nazereth is called the flower of Gardens, and it may well be so called, for there was nourished the flower of life, even our Lord Iesus Christ. About halfe a mile from Nazareth is the blond of our Lord, for the Iewes led him upon an high rocke, to cast him downe and slay him, but Iesus escaped them, & leapt to another rocke, where his steps be yet séene; therefore some when they are in danger of théeves or enemies, say thus: Iesus

autem transiens per medium illorum ibat) and they say these verses of the Psalter three times, Irruat super eos formido, & pavor in magnitudine brachii. Domine, fiant immobiles quasi lapis, donec pertranseat populus tuus Domine: & populus iste quem redemisti. And so when they is past, a man may goe without any letting. We shall also understand and know that our blessed Lady bare her Child when she was fifteene yeares of age, and that lived with him thirty two yeares and three monethes: and after his passion she lived five and twenty yeares.

CHAP. XXXVI.

The way from Nazareth to the Mount Tabor.

AND from Nazareth to the Mount Tabor is three miles, and there our Lord was transfigured before Saint Peter, Saint Iohn, and Saint James. And there they saw spiritually our Lord, Moses, and Elias the Prophet. For which cause Saint Peter said, bonum est nobis hic esse, &c. that is, It is good for us to be here, let us make three Tabernacles. And our Lord Jesus Christ bad them that they should tell no man, untill the time that he was risen from death to life. From Mount Tabor a mile distance is Mount Hermon, and there was the Citie of Naim; beside the gates of this Citie our Lord raised the sonne of the widow that had no more children.

CHAP. XXXVII.

Of the sea of Galilee.

AND from thence men goe to a Citie that is called Tiberias, that butteth on the Sea of Galilee, and though it be called the Sea of Galilee, it is no Sea nor arm of the Sea, for it is but a streame of fresh water, and it is more then a hundred furlongs long, and fifty broad, and therein is many good fishes, and by that same Sea

Land

stand many good Cities: therefore this Sea changeth often his name after the Cities that stand thereupon, but it is all one water or Sea: and upon this Sea our Lord walked, and said to Peter when he came on the water, and was near drowned: O exigua fide prædite, quid dubitasti? that is, O thou of little faith, why didst thou doubt?

Chap. XXXVIII.

Of the Table whereon Christ ate after his resurrection.

In this Citie of Tyberias, is the Table that Christ ate on, with his disciples after his Resurrection, and they knew him by breaking of bread, as holy Writ saith, Et cognoverunt eum in fractione panis, that is, They knew him in breaking of bread. And about the Hill of Tiberias, is a Citie where our Lord fed five thousand people with five Barley Loaves and two Fishes. In that Citie also did men cast in anger a fire brand or burning sticke after our Lord, but that same burning sticke did

fall on the earth, and incontinently grew out of the same sticke a tree, which is waren a bigge tree, and there groweth yet, and

the soules of the trees be all blacke. Ye shall understand that the River Jordane beginneth under the Hill of Lybany, and there beginneth the Land of Promise, and it lasteth unto Barlabe of length, and from the North part to the South is nine-score mile, and of breadth from Jericho to Jaffe, it is forty mile. And ye shall understand that the land of Promise beginneth at the Kingdome of Surry, and lasteth unto the wildernesse of Araby.

Chap. XXXIX.

Of strange manners and divers.

AND in this Countrey, as in many other Lands beyond the Sea, it is a custome when they have war, that if a Citie or Castle be besieged so strongly that they can send no Messengers to any Lords for succour, then they write their Letters, and binde them about the necks of Doves, and let them flye their wayes, because the Dove is of that nature, that she will returne againe to the place where she is bred, and thus they doe commonly in that Countrey. And ye shall understand that among the Sarasins, in many places dwell Christians under Tribute, and they are of divers manners, and have divers Lawes, though they

be

be all Christians, and beleeve all well in our Lord God, the Father, the Sonne and the holy Ghost, but yet they faile in the Articles of our faith, and they are called Iacobins.

For Saint Iames converted them to the Faith, and S. Iohn baptised them: and they say that men neede onely to confesse their sins unto God, and not unto men, for they say that God bade not one man confesse himself to another man. And therefore said David in this manner, Confitebor tibi Domine in toto corde meo, That is, Lord I will confesse my selfe unto thee with all my heart. And in another place he saith thus peccatum meum cognitum tibi feci, That is, my trespasse I have made knowne unto thee. And in another place, Deus meus es tu, & confitebor tibi. That is, thou art my God and I will confesse my self unto thee. And in another place, Quoniam cogitatio hominis confitebitur tibi, that is, The thought of man shall be knowne unto thee. And they reade often the Bible and Psalter, but they say not in Latine, but in their owne language, for they say that David and other Prophets did so. And Saint Austen, and Saint Gregory say, Qui scelera sua cogitat, & conversus fuerit, veniam sibi credat. That is, who so knoweth his sinnes, and turneth, bee may beleeve to have forgivenesse. And Saint Gregory saith thus, Dominus potius mentem quam verbum considerat. That is, our Lord taketh more heede to thought, than to word. And Saint Hillarius saith.

faith, longorum temporum crimina nictu oculi, &c. That is, ſinnes that are done of old time, perith in the twinkling of an eye, if hatred of them be in a mans heart. And therefore ſay they, by theſe authorities that men ſhould confeſſe them onely to God, and this way the Apoſtles taught, but the Popes that came ſince, have ordained that men ſhould ſhrine them to Prieſtes and men as they are, and the cauſe is this. For they ſay, that a man that hath ſickneſſe, men may give him no good medicine except they know the kind of ſickneſſe: alſo they ſay a man can give no good advice, except he know the ſinne.

For there is a manner of ſinne that is griefeuſer to one man than it is to another, and therefore it is needfull that a man know and underſtand the kinde of ſin. And there be alſo other men that are called Surryens, and they hold halfe our faith and halfe the faith of the Grækes, and they have long beards, as the Grækes have.

And there be others that men call Georgians, whom Saint George converted, and they doe worſhip more the Hallowes of heaven then others doe, and they have their crownes ſhaven: the Clerkes have round crownes, & the Lay-men have ſquare crownes and they hold the Grækes Law. And there be others that men call Chriſtians of girding, becauſe they wear girdes under

underneath: some others called Nestorians, some Arrians, some Nubians, some Gregorians, and some Indians, that are of Prester Iohns Land, and every one of those have some Articles of our belief. But each of them vary from other, and their variance were to much to declare.

Chap. XL.

For to returne againe on this side Galilee.

NOW seeing I have told you of many manners of men that dwell in the Countries aforesaid, now will I returne again to my way, for he that will turne from the land of Galiles that I spake of, to come on this side, he must goe through Damas that is a faire Citie, and full of good marchandises, and it is thrée dayes journey from the sea, and five from Ierusalem: they carry their Marchandises upon Camels, Mules, Horses, Dromedaries, and other manner of beastes. This city of Damas was founded by Helizeus, Abrahams servant, who before Isaac was borne should have béene his heire: and there he named that Citie Damas. And in that place Caine slew his Brother Abel: and beside Damas is the Mount of Syre: in this Citie bée many Physitions, and that holy man S. Paul was a Physition there, to heale mens bodies, before hée was

converted, and after hee was a Physition of soules. And from Damas men goe to a place called our Lady of Sardmarch, that is five miles from Damas, and it is on a Rocke, and there is a faire Church, & there dwell Christian Monkes and Nuns in that Church; betweene the City of Darke and the Citie of Raphano is a River called Sabotory: for on the Saturday it runneth fast, and all the weeke else it standeth still and runneth not, or but a little. And there is another river, that on the night freezeth fast, and upon the day no frost is seene. And so men goe by a Citie that men call Berugh, and there those that will goe to Cypres take ship, and they arrive at the haven of Hur, or of Tyre, and then go on to Cypres: also men may goe right from the haven of Tyre, and not come at Cypres, but arrive at some heaven of Greece, and by these wayes men come into the Countries before spoken of.

CHAP. XLI.

How a man may goe furthest and longest in the Countries that are here rehearsed.

NOW have I told you the wayes by the which men goe furthest and longest, as by Babylon and mount Sinay, and many other places, through the which men turne againe to the land of promise. Now will I tell you the shortest way

to

to Jerusalem, for many will goe the long way, some for want of company, and many other reasonable causes: and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that commeth from the Land of the West, he goeth through France, Burgony, Lumbardy, and to Venice, or to Gene or some other haven of those Marches, and taketh there ship, and goeth to the Ile Grisse, and so arriveth hée in Gréece, or else in Port Myroch, or Valon, or Duras, or some other haven of those marches, and arriveth in Cypres, and commeth not in the Ile of Rodes, but arriveth at Famagust that is the chiefe haven of Cypres, or else at Lamaton, and then taking ship againe, hée passeth beside the heaven of Tyre, and commeth not to Land, and so passeth by all the havens of the coast, till hée come to Jaffe, that is the next haven to Jerusalem, for it is but twentie eight mile betweene. And from Jaffe men go to the Citie of Ramos, and that is but little thence, and it is a fair Citie; and beside Ramos is a faire Church of our Lady, where our Lord shewed himselfe unto her in thrée shadowes, betokening the Trinity; and there neere is a Church of S. George, where his head was smitten off; and then to the Castle of Emans, and then to the Mount Joy, and from thence Pilgrims sée Jerusalem, and then to Mount Modyn, and then to Jerusalem. At Mount Modyn lyeth the Prophet Malachy, and over against Ramatha is the towne of Donke, whereof the Prophet Amos was.

Chap. XLII.

Of other wayes for to goe by land to Jerusalem.

Forasmuch as many men cannot induce the trouble of the sea, and better it is to goe by land, although it be more paine, then a man shall goe towne of the heavens of Lumberdy, as Venice or another, and yée shall passe into Gréece or Port Myroch or another, and yée shall goe to Constantinople, and shall passe the water that is called the

Brach of S. George, that is an arme of the Sea. And from thence ye shall come to Pullbecall, and then the Castle of Synople, and so the Capadocia, which is a great Countrey, wherein are many great hils: & ye shall goe through Turkey, and to the Citie of Nike, the which they wonne from the Emperour of Constantinople: and it is a faire Citie, and well walled, and there is a River that is called the Lay, and then men goe by the Alpes of Mormount, and through the vales of Malebrines, and the vale of Ernax, and so more easily to Antioche, which standeth richly on the River. And he that will goe another way, he goeth by the Romane coast and the Romane Sea: on that coast is a faire Castle that is called Florage: and when a man hath passed the hils, he commeth to the Citie of Moriach, and to Artose, where is a great bridge upon the River of Ferne, that men call Fasser, and it is a River that commeth from the Mount of Lebany, which is called Alban, at the passage of this River, S. Eustace lost his two sonnes, when he had lost his wife: and it runneth through the plaine of Arcades, and to the red sea. Then men goe to the citie of Fermine, and so to the citie of Ferne, and then to Antioche, and that is a faire citie and well walled, and it is two miles long, and there is a bridge over the River, that hath at each pillar a good tower, and it is the best Citie of the Kingdome of Surry. From Antioche men goe to the Citie of Locut, and so to Geble, and so Tortouse, and thereby is the land of Lambre, and a strong Castle that men call Mambeke. And from Tortouse, men goe to Tripolli on the Sea, and by this Sea men goe to Dacres: and there is two wayes to Jerusalem, by the way on the left hand men come first unto Damas by the river Jordane, and on the right side men go through the land of Flogme, and so to the citie Caiaphas, in which citie Caiaphas was Lord, and some call it the Castle Pellerius, and from thence is foure dayes journey to Jerusalem, and they goe through Cesary, Philippi, Jaffe, Ramas, and Emaus, and so to Jerusalem.

Chap. XLIII.

Yet another way by the land toward the Land of Promise.

NOW have I told you some wayes by Land and by water, how men may goe to Ierusalem. And there be many other wayes that men goe by, after the Countries that they come from, neverthelesse they come all to one end; yet is there a way all by land to Ierusalem, and passe no Sea but to France or Flanders; but that way is very long and perilous, and of great travaile, wherefore few goe that way, but hee that will goe that way, must goe by Almanie and Pruse, and so to Tartary. This Tartary is holden of the great Caane, of whom I shall speake afterward, for thither reacheth his Lordship, and all the Lords of Tartary yeeld to him Tribute. Tartary is a barren Country, and very sandy, for there groweth little either corne or other fruit, but there is a great plenty of Beasts, and therefore they eat flesh without bread, and they sup the broth, and they drinke the milke of all manner of Beasts. And because they have great scarcity of Wood, they dry the dung of Horses and of other Beasts and burne it for to dresse their meate by. Princes and other Lords eate but once in the day, and that is very little; and they be foule folke and of ill liking. In summer there are many great tempests & thunders that slay many men and beasts: sometime on the sodaine it is very cold, and againe on the sodaine it is very hot. The Prince of the Land they call Roco, and hee dwelleth at a Citie that is called Orda, but very few strangers doe desire to dwell in that Land, for it is good to sow thornes and weedes in, but other good there is none, as I heard say, for I was not that way, but I have beene in other Countries marching thereon, as in the land of Russie, and Nisland, and the Kingdome of Grecon, and Lecow, and the Kingdome Grasten, and in many other places: but I never went that way to Ierusalem, and therefore I cannot well tell it, for I have understood that men may

not well goe that way but in Winter, when the waters and maires that be in the lãd be frozen & covered with snow, so that men may passe thereon: for were not that snow, there might no man goe in that land but hee were lost. And ye shall understand that a man must goe three dayes journey from Pruse to passe this way, before he can come to the land of Sarasins.

And if by chance any Christians passe that way, as once a yere they doe, they carry their victuals with them, for they should finde nothing there but a manner of rode that they call Syles, and they carry their victuals upon the Ice on sleds, and chariots without wheeles, and as long as their victuals last, they may dwell there, but no longer. And when the spies of the Countries se Christians come, they runne to the townes and castles, & cry aloud, Kara, Kara, Kara, and as soone as they have cryed, then doe the people arme them. And ye shall understand that the Ice there is harder than it is here, and every man hath a Stove in his house, and therein they eat and doe all things that them needeth; and that is at the North part of the world, where it is commonly cold, for the Sun appeareth not, nor shineth but a little in that Country, and that land is in some places so cold that there may no man dwell therein, and on the South side of the world, it is in some places so hot that there can no man dwell, the Sunne giveth so great heate in those countries.

CHAP. XLIIII.

Of the faith of the Sarasins, and of the booke of their law, named Alkaron.

FOrasmuch as I have told you of the Sarasins and of other Lawes, I purpose to set downe a part of their law, and of their beliefe, as their booke saith that they call Alkaron, and some call that booke Mylap, some call it Parane, in divers languages of Countries, which booke Mahomet gave them. In the which booke he wrote among other things, as I have often read and seene, that they that are good shall goe to Paradise, and the evill folke to hell.

hell, and to beleeve all Sarasins. And if a man aske of what Paradise they meane, they say it is a place of delights, where a man shall finde all manner of fruits at all times, and wels and rives running with milke and honey, wine and fresh water, and they shall have faire houses and good, as they have deserved; and those houses are made of pretious stones, gold, and silver, and every man shall have ten wives and maidens, and he shall every day once have to do with them, and yet shall they still be maidens. And they speake often of the blessed Virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that she was chosen before all other from the beginning of the world, and that witnesseth well their Booke: and Gabriel told her the incarnation of Jesus Christ, and that she should conceive and beare a childe: and they say that Christ was a holy Prophet in word and deede, and also mighty and right wise to all men, and one not any way blame-worthy: and they say that when the Angell told her of the incarnation, she had great dread, for she was very young. And there was one in that Country that practised Sorcery, who was called Takina, that with inchantments could make him like an Angell, and went often and lay with maidens, and therefore was Mary the more afraid of the Angell, and thought in her minde that it had beene Takina who went to maidens, and she charged him in the name of God to tell her if hee were the same Takina, and the Angell bade her have no dread for he was for a certaine a true messenger of Jesus Christ.

Also their Booke of Alkaron saith, that she had a childe under a Palme tree, then was she greatly ashamed and wished her selfe dead, but as soone as her childe was borne, she spake and comforted her saying, Ne timeas Maria; that is, Be not afraid, Mary. And in many other places saith their booke Alkaron, that Jesus Christ spake as soone as he was borne: and the Booke saith that Jesus Christ was sent of Almighty God to be an example to all men; & that God shall judge all men, the good to heaven, and the wicked to hell; & that Jesus Christ is the best Prophet of all others, and next to God, and that he

was

was a holy Prophet, for he gave to the blind their sight, and healed all diseases, hee raised men and was taken quicke into Heaven. And if they may finde a Booke with Gospels, such as Missas esti Angelus, they doe it great worship: and they fast one moneth in the yeare, and eate onely at night, and they keepe them from their wives, but they that are sicke are not constrained to it. And their Book Alcaron speaketh of Jewes, and saith, they are wicked people, for they will not beleeve that Jesus Christ is of God. Further they say the Jewes speake falsely of our Lady, and her Sonne Jesus Christ, saying that they did not hang him on the Crosse; for the Sarasins beleeve so neere our Faith, that they are easily converted when men preach the Law of Jesus Christ. They say also that they know right well by their Prophesies, that their Law of Mahomet shall faile, as the Jewes Law doth, and that the Law of Christians shall last to the worlds end. And if a man aske them wherein they beleeve, they say that they beleeve in God Almighty, that is the maker of heaven and earth, and all other things, and without him is nothing done, and at the day of Judgement every man shall bee rewarded after his deserving, and that all things are truth that God spake by the mouth of his Prophets.

CHAP. XLV.

Yet further concerning Mahomet.

ALso Mahomet had writ in his Booke Alkaron, that every man should have two wives, or three, or foure; but now they have nine, and as many lemmans as them liketh, and if any of these wives doe wrong to their husbands, he may drive her out of his house and take in another, but he must give her part of his goods. Moreover, where men speak of the Father, the Sonne, and the holy Ghost, they say that they are not three persons, but one God: for their Booke Alkaron speaketh not thereof, nor of the Trinitie: but they say that God spake, or else he was dumbe, and that God had a Ghost, or else he was not alive. They say Gods Word hath great strength, and so saith their

Alkaron

Alkaron, and they say that Abraham and Moses were greatly in favour with God, for they spake with him, and Mahomet was a true Messenger of God: and they have many good articles of our Faith, and some understand the Scriptures, Prophets, Gospels, and the Bible, for they have them written in their language. In their manner they keep Holy Visit, but they unverstand it not but after the letter, and so do the Jewes, for they understand it not spiritually, but after their letter: and therefore saith St. Paul, Litera occidit, spiritus autem vivificat, that is, the letter killeth, but the spirit quickneth. The Saracins likewise say that the Jewes are wicked, for they keepe not the Law of Moses which hee gave them: and also Christians are evill, for they keepe not the Commandements of the Gospell, that Jesus Christ sent unto them. And further I shall tell you what the Soudan told me upon a day in his Chamber, shutting out all other men, as Lords, Knights, and others, for hee would speake with mee in counsell: and then he asked me how Christians governed themselves in our Country: I answered him and said, Right well, thanks be to God: but he said secretly, nay, for he said that our Priests make no face of Gods service: for they should give good example to men to do well, and they give ill example, and therefore when the people should goe on the Holy-dayes to Church to serve God, they goe to the Taverne to sin in glottony both day and night, eating and drinking as beasts that wot not when they have enough. He said also, that there was much contention among Christians, and one would defraud another, and they were so proud that they wist not how to cloth them; now short, now long, now strait, now wide, and of all fashions: whereas they should be humble and meeke, giving their almes as Jesus Christ did, in whom they believe. He said also, that they were so covetous, that for a little money they would sell their children, sisters, or wives, one man taking another mans wife, and no man keeping his promise: therefore said he, for their sins hath God given these lands to our hands, and not through our strength, but all for your sinnes. For we know certainely, that while ye truely serve your God, he will

helpe you, so that no man shall winne of you, if that yée serve your God as yée ought to doe: but while yée live so sinfully as yée doe, wee have no dread of you, for your God will not helpe you. And then I asked him how hée knew the state of Christians in that manner: and he said that hée knew well both of Lords and of Commons, by his messengers which hée sent through all the countries as it were merchants, with precious stones and other merchandise, to know the manner of every country. And then he did call again all the Lords into his Chamber to us, and then shewed hée unto me three persons that were great Lords of that country, who shewed unto mee the manner of my country, and of all Christendome, as though they had beene men borne in the same parts, and they spake French right well, and the Souldan also: and then I had great marvell of this standed of our Faith, and so they that should be turned by our good examples to the Faith of Jesus Christ, they are drawne away through our evill living, and therefore it is no wonder if that they call us evill, for they say truth; but the Sarasins are true, for they keepe truly the Commandements of their Alkaron.

Chap. XLVI.

Of the birth of Mahomet.

AND yée shall understand that Mahomet was borne in Araby: and he was first a poore drudge and kept horse, and went after merchandise. And so he came once into Egypt with merchandise, and Egypt was the same time Christned, & there was a Chapell beside Araby, and there was an Hermit, and when he came to the Chapell that was but a little low house, as soone as he entred, it began to bee as great as it were a pallace gate, and that was the first miracle that the Sarasins say hee did in his youth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the keeper of the land for the Prince Corodan, and governed it full well, in such manner that when the Prince was dead, hée marryed the Lady named Quadrige. And Mahomet fell often into the falling evill: wherefore the

the Lady was sorry that she had taken him unto her husband: and he made her believe that every time he fell so, the Angell Gabriell spake to him, & for the brightnesse of the Angell he fell downe. This Mahomet raigned in Araby, in the yeere of our Lord sixe hundred and twenty: he was of the kindred of Ismael that was Abrahams Sonne, whom he begat on Agar: the other are called Sarasins of Sara, but some are called Moabites, and some Ammonits after Lots two Sons. This Mahomet loved well a good man an Hermit, that dwelt in the wildernesse, a mile from Mount Sinai, in the way as men goe from Araby to Chalde, a dayes journey from the sea whence Merchants of Venice come: and Mahomet went often to this Hermit, for he heard gladly the Hermit preach, but his men were displeased at it, for they travailed sometime all night, wherefore they wished the Hermit dead. So it befell on a night, that Mahomet was sore drunken with strong wine, so that he fell asleepe, then his men tooke his sword out of his sheath whiles he lay and slept, and there with they slew the Hermit, and when they had done, they put up the sword againe all bloody, and upon the Morrow when that hee found the Hermit thus dead, hee was very angry in his minde, and right wroth, and would have put his men unto

death, but they all with one accord, and with one consent said that he himself had slaine him, when he was drunken, and they shewed him his own sword all bloody, and then he beleeved that they said truth, and cursed the Wine, and all those that drank it. And therefore Sarasins that are devout, drink no wine openly, lest they should be reproved, but they drink good Beverage, sweet and nourishing, that is made of Calamels, and therereof is sugar made.

And it befell sometime that Christians became Sarasins, either through poverty, simplenesse, or wickednesse, and therefore their Archbishop when he received them said thus: Laelles ella Mahomet roses ella; that is to say, there is no God but one, and Mahomet his Messenger. And seeing I have told you a part of their law and of their customes: Now I shall tell you of their letters with their names.

First, they have for a almoy, b bethat, c cathi, d delphye, e ethoti, f thy, g gatophin, h hecum, i iochi, k kathi, l lothum, m malach, n nahalht, o orthy, p choziri, q zothii, r rucholot, s chotimus, t falathy, v yrichom, x mazor, z zalephin, & johetencon, these are the names. Foure letters have they yet more for diversity of their language, forasmuch as they speake so in their throats, as we have in our language, and speach in England. Two letters more they also have in their A.B.C. that is to say, y, &c. the which are called throne and zawx.

Chap. XLVII.

Of divers Iles and manner of people, and of marvailous Beasts.

And sithence I have spoken before of the holy land and Countries therabout, & many ways thither, and to mount Sinay, & to Babylon, and divers other places which I have spoken of: Now will I speake of strange beasts, of divers people, Countries & Iles that are parted by the Flouds which issue out of Paradise terrestre. For

Mesopotamia and the Kingdome of Chalde and Araby, are betweene two flouds, Tigris and Euphrates, and the Kingdome of Media, and Persia are betweene two flouds, Tigris, and Nilus, and the Kingdome of Surry, Palestine and Femines, are betweén Euphrates and the Mediterranian Sea. It is of length from Portoch on the sea of Spaine, unto the great Sea, and so it lasteth beyond Constantinople three hundred and twenty miles of Lumbardy, and to the Ocean Sea: In Inde is the Kingdome of Sichem, which is all closed among hils, and beside Sichem is the Land of Amazony, wherein dwell none but women.

And thereby is the Kingdome of Albany, which is a great Land: and it is so called because that men are more white there than in other place. In this Country are great Hounds and strong, so that they overcome Lyons, and slay them. And ye shall understand that in those Countries are many Iles and Lands, of all which it were too long to tell, but of some I will speake more plainely afterward.

Chap. XLVIII.

Of the haven of Gene, for to goe by sea into divers Countries.

NOw he that will goe to Tartary, Persia, Chalde or Inde, he taketh ship at Gene, or at Venice, or at any other haven, and so hée passeth by the sea, and arriveth at Topasond, that is a good citie, that sometime was called the haven of bridge, and thereby is the haven of Persia, of Medes, & of other marches. In this citie lyeth Saint Athanasius, that was Bishop of Alexandria, and made the Psalme Quicunque vult.

This man was a great Doctor of Divinitie, and of the God-head: hée was accused unto the Pope of Rome, that hee was an Heretike, and the Pope sent for him, and put him in prison and while he was in that prison hée made this Psalme, and sent it unto the Pope, & said if that he were an Heretike, then was that Heresie, for that was his faith and his beleefe: and when the Pope saw that what he had said therein, was all our Faith, hée anon delivered him out of prison, and commanded that Psalme to be said every day at the beginning of service, and so he held Athanasius for a good Christian: but he would never after goe to his Bishopricke, because they accused him of Heresie. Topasond was sometime holden of the Emperour of Constantiople, but a great man that he sent to helpe the country against the Turkes, did hold it to himself, and called himselfe Emperour of Topasond.

And from thence men go through little Armony, & in that Country is an old Castle that is on a Rocke, that men call the Castle of Cipres, and there men find an Hawke sitting upon a perch right well made, and a faire Lady of Fairy that keepeth it, and hée that will watch the same Hawke seven dayes and seaven nights, some say that it is but three dayes and thrée nights, alone without any company, and without sléepe: this faire Lady will come unto him at the seaven, or at thrée dayes end, and shall grant unto him the first thing that hée shall

shall aske of worldly things, and that hath often beene proued.

So upon a time it befell that a man who at that time was King of Armony, that was a right doughty man, watched vpon a time, and at the seuen dayes end, the Lady came to him and bade him aske what he would: for he had well done his watie: and the king answered and said, that he was a great Lord, and in good peace, and he was rich, so that he would aske nothing but the continuall loue of the faire Lady, or to haue his will of her. Then this faire Lady answered and said vnto him, that he was a fole, for he will not what he asked, neither might he haue her, but he should haue asked of her any worldly thing, for she was not worldly. Then the King said he would nought else: and she saith, sith he would aske nought else, she would grant him and all that came after him these things, and said vnto him: Sir King, yee shall haue warre without peace vnto the ninth degree, and ye shall be in subjection vnto your enemies, and yee shall haue great neede of good Catteil. And since that time all the Kings of Armony haue beene in warre, and needy, and vnder Tribute of the Sarasins. Also a poore mans sonne who watched on a time, asked of the Lady that he might grow rich and happy by marchandise, and the Lady granted him, but she said to him that he had asked his vndoing, for great pride that he should haue

thereof.

thereof. And this man became so great a merchant both by sea and land, that he was so rich that he knew not the thousand part of his goods. Also a Knight of the templers watched likewise, and when he had done, he desired to have a purse full of Gold, and whatsoever he toke thereof it should ever be full again: and the Lady granted it him, but she told him that he had desired his destruction, by the great mispending that he should have of the same purse, and so it befell. But he that shall watch hath great need to keepe him from sleep: for if he sleep he is lost, so that he shall never be seen after. But this is not the right way, but for a marvaile.

From Topalouy men goe to great Armony, to the Citie Artyzon, which aforetime was a faire Citie, but the Turks have so destroyed it, that there neither groweth Wine nor Fruit. From Artyzron, men go to the Hill Sabilocall, and there neare is another hill called Arah, but the Jewes call it Thano, where the Arke of Noah rested after the Deluge, and on that hill a man may see very farre in cleare weather, for the hill is full seven miles of height; and some say they have beene there and put their fingers in the holes where the fiends went out, when Noah said in this manner, Benedicite. But I judge that for snow that is always upon that hill, both Winter and Summer, no man may goe up since Noah was there: but only one is said to have beene there, who brought a planke that yet is in the Abbey at the hill foot, for he had great desire to goe upon that hill, and when he was at the third part upward, he was so weary that he might not goe further, and he rested him and slept, and when he was awake, he was downe at the hils foot; and then prayed he to God devoutly that he would suffer him to goe to the upper part of the hill, and an Angell said, that he should have his desire, and so he did; and since that time no man did ever come there. And therefore a man ought not to believe all things that are spoken of it.

And from thence men go to a City that is called Tanzire, which is a faire and a rich City. Beside that City is an hill of Salt, and thereof every man taketh what he will: and there

dwelt

dwell many Christians under tribute of the Saracens. From thence men goe through many Cities, Townes, and Villages toward Inde, and then come to a City that is called Calliage, that is a faire City, and there that City is abundance of Cotton, Wines, and all manner of fruits: and there met the three Kings together, that went to make their offerings to

our Lord in Bethelem. From that City men goe to another called Carrabage, and Paynims say that Christians may not dwell there, but they dye soone, yet they know not the cause. From thence men goe through many Countries, Cities, and Townes; so that it were too long to tell all: and to the City of Cernaa, that was sometime so great, that the wall was five and twenty miles about, which yet may be seene, but it is not now inhabited, and at that place endeth the land of the Emperour of Persia.

CHAP. XLIX.

Of the Country of Iob, and of the Kingdome of Chalde.

ON the other side of the City of Carnaa, men enter into the Land of Iob, that is a good land, furnished with plenty of all fruits, & it is also called Owere. In this Land is the City of Thomar. This Iob was a Paynim, and also hee was Cofraas son, and hee held that land as a Prince thereof, and he was so rich that he knew not the hundred part of his goods, and after his poverty God made him richer than ever he was before, so that he was King of Idumea after the death of King Blau, and when he was King he was called Ioab; & in that Kingdom he lived an hundred threescore and ten yeares, so that when he died he was two hundred sixty and eight yeares old. And in that land of Iob is no want of any thing that is needfull for mans body. There are hils where men find Manna, which Manna is called Angels bread, it is white of colour, and much sweeter than Sugar or Hony, and it commeth of the dew of heaven that falleth on the herbs and there it congealeth and waxeth white, and it is used in medicines for rich men.

This Land boundeth on the Land of Chalde, which is a great Land, and there the men are very faire, and well apparrelled, as with cloth of Gold beset with costly Pearles and many other precious stones. The women are but hard-favoured and goe barefoote, and manly clad, with a wide and course coate, but so short that it scarce covers their knees, their sleeves are long

long, down to the foot: they have long black haire hanging about their shoulders, and are nothing lovely to look upon; but I had best say no more, for I am afraid I shall get small thanks for my prattling of them. In this land of Chalde aforesaid is a City called Hur, and in that City was Abraham the Patriarks borne.

CHAP. L.

Of the Kingdome of Amazony, where dwell none but Women.

NEare the land of Chalde is the land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to live among them nor to have rule over them. For afortime there was a King & men dwelling in that land, & they had wives as in other Countries. Now it befell that the King had great warre with the men of Sythy; this King was called Colopius, and he was slaine in battaile and all the Nobles of his land. When the Queen and the other Ladies of the land heard that the King and the Lords were slaine, they gathered them together and killed all the men that were left in

their land among them. And when they will have any men to lye by them, they send for them into a country that is neer their land, and the men come and stay there eight dayes, or as the women like, and then go they againe; and if they have men-children, they send them to their fathers, when they can eat and go; if they have mayd-children, they keep them: and if they be of Noble blood, they burne the left pap away, for bearing of a shield: and if they be of a baser degree, they burn the right pap away for shooting. For the women of that Country are good warriours, and are often in pay with other Lords: and the Queen of that land governeth well the Land: this land is environed with water. Beside Ammony, is the land of Termagute, that is a good land and profitable, and for the goodnesse of that land King Alexander did make a City there, and called it Alexandria.

CHAP. LI.

Of the Land of Ethiope.

On the other side of Chalde toward the South side is Ethiope, a great land. In this land on the South are the folk very black. In this land is a well, that in the day the water is so cold that no man may drinke

thereof,

therof, and in the night is so hot that no man may abide to put his hand in it. In this land the rivers and all the waters are troubled, and some yeld salt for the great heate: and men of that land are some drunken, and have little appetite to meate. They have commonly the flux of the body, and live not long.

In Ethiope are such men as have but one foot, and they go so fast that it is a great merualle, and that is a large foot for

the shadow thereof covered the body from Sun or raine, when they lye upon their backs, & when their children are first borne, they looke like russet, but when they ware old, then they be all black. In Ethiope is the Land of Duba, of which one of the Kings that sought our Lord at Bethelem was King.

Chap. LII

Of Inde the more and the lesse, and of Diamonds: of small people, and other things.

From Ethiope men go into Inde, through many and divers Countries: first through Inde the more, and it is parted into three parts, that is to say, Inde the more, which is a hot land: and Inde the lesse, which is a temperate land: and the third part is toward the North, and there it is very cold, so that with great cold, Frost and Ice, the water becomes Chrystall; and upon that groweth the rich Diamonds that are of a troubled colour, which Diamond is so hard that no man may break it. Other Diamonds men find in Araby, that are not sugred, for they are more soft, and there be some in Cypres. In Macedonia men find Diamonds likewise, but the best are in Inde, and some are many times found in Amasse, in the Mine where gold is gotten, when men break the Masse in peces: sometimes men find some as great as Pease, and some lesse, and those are as hard as those of Inde: sometimes there are good Diamonds found in Inde upon the Rocke of Chrystall: and also upon the Rock of Adamant in the sea. And upon other hils are Diamonds found that are as great as Hazell Nuts, which are all square, and poynted of their own kind, and they grow two together, male and female, and are nourished with the dew of heaven, and they engender commonly and bring forth other small ones, which increase and grow all the yere. I have many times tryed, that if a man keep them with a little of the Rock, and wet them often with the dew, they will grow every yere, and the small will ware great: and if a man do beare that Diamond on his left side, then it is of more vertue, for the strength of their growing is toward the North, that

is,

is, on the left ſide as men of thoſe Countries ſay. To him that beareth the Diamond with him, it giveth hardineſſe, it kæpeth the lims of the body, it alſo giveth a man victory over his enemies if his cauſe be right, and it kæpeth him that beareth it in good temper, free from ſtrife, riot, ill dreams, ſorceries and enchantments. Moreover no wild beaſt ſhall aſſaile or any way hurt him. This Diamond ſhould be neither bought nor ſold, but given freely, for then it is of moſt vertue. It healeth the lunatick, and him that is poſſeſſed with a Divell: and as ſoon as any venime or poyſon is brought nære to the Diamond, it moyſtneth, and begins to ſweat, and men may eaſily poliſh them, though ſome think they may not be poliſhed. But men may allay them well in this manner: firſt cut them on precious ſtones, as Saphyres, or upon Chryſtall, and then take a ſtone that is called Adamant, and lay a nædle before that Adamant, and if the Diamond be good and of vertue, the Adamant draweth not the nædle to it, whiles the Diamond is there. And this is the proofe that they make beyond the Sea. But it chanceth ſomtime that the good Diamond loſeth the vertue through him that beareth it, and therefore it is nædfull for to make it recover the vertue again, or elſe it is of little value.

Of

Chap. LIII.

Of divers Kingdomes and Iles in the Land of Inde.

There is in Inde many Countries and divers Kingdomes, and it taketh the name of a river that runneth through it, which is called Inde also, and there are many precious stones in the said river, and divers other strange things, as Eeles of thirthy foot long: and men that dwell neere that river are of evill colour, yellow and greene. In that land of Inde are more than five thousand Iles that are inhabited, (beside divers that are uninhabited) and in each one of those are great plenty of Cities, and much people: for the Indians are of that condition, that commonly they passe not out of their Land, for they dwell under the Planet Saturne, which maketh his course through the twelve Signes but once in thirty yeres, yet the Moon passeth through the twelve Signes in one moneth; and for that Saturne is of so little stirring, therefore men that dwell under it, and in that Climate, have no good will to stirre much abroad. But in our Country it is contrary, for wee are in a Climate that is under the Moon, and of light stirring, and therefore it giveth us will to much moving and stirring, and to goe into divers Countries of the World, for it goeth about the World more swift than any other Planet doth. Also men passe through Inde to many Countries by sea. And then they come to the Ile of Hermes, where Merchants of Venice, and of Gene, and of divers other parts of Christendome come to buy their Merchandise. And it is so warme there in that Ile that mens members hang down to their shankes, for the great dissolving of the body. But men of that country that know better manners do bind them strait, and anoint them with oyntments made therefore for to hold them up, whereby they may live more civilly.

In this Land men and women lye all naked in the rivers, from the beginning of the heate of the day, til it bee past noone, and they lye all in the water but the face, for the great

heate that is there, & the women be not ashamed for the men. In this Ile the ships are without naile or bands of iron, lest the rocks of Adamant that are in the sea should draw the ships to them. From this Ile men go by sea to the Ile of Lana, where is great plenty of Corne, & the King of this Ile was sometime so mighty that he held war against King Alexander with great strength: men of this Ile have many maners of beleefes and faith, and hold also diuers laws: for some do worship the Sun, some the Fire, some the Trees, and some the Serpents, or any other thing that they first meet in the morning, & some do worship simulacres and Idols; but between Simulacres and Idols is no difference, for they are but Images, made to what likenes soever a man may inuent: for some Image hath an head like an Oxe, and some have three or foure heads, one of a Man, or an Horse, or Oxe or any other beast that a man hath seen.

And ye shall understand, that they that worship simulacres, they worship them for worthy men that were sometime, as Hercules and others, who did many marbailes when they lived; for they say they know well that they are not that God which created all things, but that they are in all imitation with God for the marbailes they did, and therefore they worship them. And

ſo ſay they of the Sun, for it changeth oft times, and giveth ſometime great heat for to nourith all things on earth: and becauſe it is ſo great profit, they know well that it is not God, but it is in Gods favour, and he loveth it more than any other thing, and for this cauſe they worſhip it.

Alſo they have their reaſons for other planets, and for fire alſo, for it is profitable and needfull. And of Jools they ſay that the Ore is the beſt that they may find on earth, and more profitable than any other: for he doth much good, and none ill, and they know well that it may not bee without the ſpeciall grace of God, and therefore they make their God the one halfe like an Ore, and the other half like a man, for man is the faireſt and chiefeſt creature in the worlde. And they do worſhip to Serpents and other beaſts that they firſt meet in the morning, and namely thoſe beaſts that have good meeting, after whom they ſpeed well all the day after, the which they have proved of long time, and therefore they ſay that this meeting commeth of Gods grace, and therefore they do make Images like unto theſe things, that they might worſhip them before they meet any thing elſe.

And

And there are some of them that say some Beasts are better for to meat than others; for Hares, Swine, and other beasts are ill for meat first, as they say. In this Isle of Tana are many wild beasts, and Rats in that Country are as great as hounds here, & they take them with Mastiffes; for Cats may not take them. From thence men come to a City that is called Darchis, and it is a faire and gros City, and there dwell many true believing Christians, & there be men of Religion. From thence men come to the land of Lombe, & in that land groweth Pepper, in a forrest that is called Comban, & it groweth in none other place more in all the Country than in that forrest, & that forrest is fifty dayes journey, and there by the land of Lombe is the City of Polombe, and under that City is a hill that men call Polombe, and thereof taketh the City his name.

And so at the foot of the same hill is a right faire & cleare well, that hath a full good and sweet savour, & it smelleth of all manner sorts of spices. And also at each houre of the day it changeth his savour diversly, and who so drinketh thrice in the day of that well, he is made whole of all manner of sickness that he hath, I have sometime drunk of that well, and me thinketh yet that I fare the better: some call it the well of youth for they that drink thereof, seeme to be young alway and have little sickness: and

they say that this well comes from Paradise terrestre, because it is of such vertue. In this land groweth Ginger, and thither come many rich Merchants for spices. In this country men worship an Ore, for his great simplicity and meknesse, & the profit that is in him, for they make an Ore to labour six or seven yeares, and then they eat him. And the King of that land hath evermore an Ore with him, and he that keepeth him, every day taketh his cose for the keeping. And also every day hee gathereth his urine, and his dung into a vessell of Gold, & beareth it to the Prelate that they call Archi porta papaton, and the Prelate beareth it to the King, and maketh thereupon a great fire, and then the King putteth his hand therein, and they call it game, and he anointeth his front & his brest therewith, and they do it great worship, and say he shall be fulfilled with the vertue of the Ore before said, and that he is hallowed through vertue of those holy things as they say. And when the King hath thus done, then other Lords do it, and after them other men, according to their degree, if they may have any of the remnant.

In this Country their Idols are halfe Man and halfe Ore, as in the figure in the second page before is shewed, and out of these Idols the wicked spirit speakes unto them, & gives them answer of what thing they aske him: and before these Idols they many times slay their children, and sprinkle the blood on the Idols, and so make sacrifice. And if any man dye in that Country, they burn them in token of penance, that he should suffer no penance, if hee were laid in the earth, by eating of wormes: and if his wife have no children, then they burne her with him, and they say that it is good reason, that she keep him company in the other world, as she did in this; but if she have children she may live with them, if she please, albeit he will. In this Country groweth good wine, and women drink wine, and men none, and women shave their heads and not men.

CHAP.

Chap. LIV.

Of the Kingdome of Mabaron.

From this land men go many a daies journey to a coun-trey called Mabaron, and this is a great kingdome, there-in are many faire Cities and Townes. In this land ly-eth S. Thomas in a faire Tomb, in the City of Calamy, and the arms and the hand that he put into our Lords side after

his Resurrection, when Christ said unto him, Noli esse incre-dulus, sed fidelis, that is to say, Be not of vaine hope, but be-leeve: that same hand lyeth yet without the Tombe bare; and with this hand they give their Dooms in that Country, to wit, who saith right, and who doth not; for if any strife be betweene two parties, they write their names & put them into the hand, and then incontinently the hand casteth away the bill of them that do wrong, and holdeth the other still that doth right, and therefore men come from far Countries to have iudgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image, that is a Simulacre, and is richly beset with precious stones and

pearles; to that Image men come in pilgrimage from far coũtries with great deuotion, and there come some pilgrims that beare sharp knives in their hands, and as they goe by the way they slash their thankes & thighes that the blood may come out for the love of that Idoll, and they say that he is holy that will dye for that Idols sake. And there is some that from that time that they goe out of their houses, at each third pace they kneele, till that they come to this Idoll; & when they come there, they have Incense, or some other thing to offer to the Idoll: And there before that Minster or Temple of this Idoll, is a river full of water, and in that river pilgrims cast Gold, Silver, Pearles and other pretious stones without number, in stead of offerings; and therefore when as the Minster hath any need of mending, then the maister of the Minster goes into that river, and takes out thereof as much as is needfull for the mending of the Minster.

And ye shall understand that when any great feasts of that Idoll come, as the dedication of the Temple, or of the hoising of the Idoll, all the Country thereabout assemble there together, then they set the Idoll with great reverence in a chaire richly beset with Gold and Tapestry, and so they carry him with great reverence and mirthy round about the City, and before the

the chaire goeth first in procession, all the maidens of the country, two and two together, and so after them go the pilgrims that are come from far Countries, of the which Pilgrims some fall down before the chaire, and so let all go over them, in so much that some are slaine, & others have their armes and legs broke: this they do for love of the Idoll, thinking that the more paine they suffer here for their Idoll, the more ioy shall they have in the other world. But a man shall find few Christians that will suffer so much penance for our Lords sake, as they do for their Idol. And nigh before the chaire go all the minstrels of the country, which are without number, with great melody.

And when they are come again to the Temple, they set up the Idoll again in his throne: and for worship of the Idoll five or three are willingly slaine with sharp knives, and the men in that country think they have great worship, if that holy man which is slaine be of their kindred. Likewise they say, that all those that are there slaine, are holy men & Saints: and they are written in their Letany, and when they are thus slain their friends burne their bodies, and they take the ashes, and those are kept as reliques, and they say it is an holy thing, and that they feare no danger while they have of those ashes.

CHAP. LV.

Of a great Country called Lamoty, where the people goe naked: and other things.

FRom this Country two and fifty dayes journey is a Country that is cald Lamozy, & in that land is great heat, & it is the custome there that men and women go all naked, and they scorne all them that are clad; for they say that God made Adam & Eve all naked, & that men should have no shame of that God made: and they beleeve in the same God that made Adam & Eve, & all the worle. And there is no women married, but women are all common there, and they refuse no man. And they say that God commanded Adam & Eve, & all that come of them, saying, Crescite & multiplicamini & replete terram: Encrease and multiple, and fill the Earth. No man there may say this is my wife, nor no woman may say, this is my husband, and when they have children, they give them to whom they will of them that have medled with them.

Also the Land is all common, for every man taketh what he will; for that one man hath now this yeare, another man hath the next yeare. And all the goods, as Corne, Beasts and all manner of things in that Country are common. For there

is

is nothing vnder lock, and as rich is one man as another: but they haue an euill custome in eating of flesh, for they eat mans flesh more gladly than other. Nevertheless, in that land is abundance of corne, of flesh, of fish, of gold, of siluer, and of all manner of good. And thither doe Merchants bring children

for to sell, and those that are fat they eat, but those that be leane they keep till they be fat, & then are they eaten. And before this Isle of Lamary, is another called Somoder, the which is a good Isle; and there both men and women that are of the nobility are marked in the visage with a hot yron, that they may be known from other, for they think themselues the worthiest of the world, & they haue euermore warre with those men that are naked, of whom I spake before. And there are many other Isles and people, of the which it were ouermuch for to speake here.

CHAP. LVI.

Of the Country and Isle called Iana, which is a mighty Land.

And there is also a great Isle that is called Iana, and the King of that Country hath vnder him seauen Kings, for he

is a very mighty Prince. In this Ile groweth all manner of spices more plenteously than in any other place, as Ginger, Cloves, Nutmegs and other: and ye shall understand that the Nutmeg beareth the Mace. Also in that Ile is great plenty of

all things save wine. The King of this Ile hath a rich Pallace and the best that is in the world, for all the Gaires of his Hall & Chambers, are made, one of Gold, & another of Silver, and all the Walls are plated with fine Gold and Silver; and in those plates are written Stories of Knights, and Battailes; and the Floores of the Hall & Chambers are of Gold & Silver, so that no man would believe the great riches that are there, except he had seen it: and the King of this Ile is so mighty, that he hath many times overcome the great Cane of Cathay, which is the mightiest Emperor that is in the world: there is often war betwixt them, for the great Cane would make him hold his land tributary of him.

Chap. LVII.

Of the Kingdome of Pathen or Salmasse, which is a goodly Land.

And for to goe forth by the Sea, there is an Ile that is called Pathen, and some call it Salmasse, for it is a great

kingdome with many faire Cities. In this land grow trees that beare meale, of which men make faire Bread & white, & of good savour, & it semeth like as it were wheat. And there be other trees which beare venim, against the which is no medi-

cine, but only to take of the leaves of the same trees and stamp them, and temper them with water, and drink it, or else he shall dye sodainly, for nothing else may help him. And if ye will know how these trees beare meale, I shall tell you: men hew with an hatchet about the root of the tree by the earth, and they pierce it in many places, & then commeth out a liquor, the which they take into vessell and set it in the Sunne, and drie it, and when it is dry, they carry it unto the mill to grind, and thereof is faire meale and white. Also hony, wine & venim are drawn out of other trees in the same manner, and they put it into vessels to keep. In that Ile is a dead sea, which is a water that hath no bottome, and if any man fall therein he can never be found: beside that Sea groweth great Canes, and under their roots men find precious stones of a great vertue, for he that beareth one of those stones about him, there may no Iron wound him, nor draw blood of him, and therefore they that have those stones fight full-hardy, for there may no weapon that is of Iron wound him, therefore they that know the

manner, make their weapons without Iron, and so they slay them.

Chap. LVIII.

Of the Kingdome of Talonach, the King whereof hath many Wives.

Another Ile there is, that men call Talonach, the same is a great Land, and therein is great plenty of fish, and other goods, as you shall hereafter heare. And the King of that land hath as many wives as hee will, a thousand and more, and he never lyeth but once by any one of them: And also in that land is a great marvaile,

for all manner of Fishes of the Sea come thither once a yeare one after another, and they lye neere the Land, sometime on the land, and so lye three dayes, and men of that land come thither and take of them what they will, and then goe those fishes away, and another sort commeth, and lyeth also three dayes, & men take of them: and thus do all maner of fishes, till all have beene there, and men have taken what they will. But no man can tell the cause why it is so: But they of that country say, that those fishes come so thither to doe worship to their King, for they say he is the worthiest King of al the world, for he hath so

ſo many wiues, and getteth ſo many children of them. And that ſame King hath xiv. M. of Elephants or moe which he tame, and they be kept for his pleaſure by the men of that country, ſo that he may haue them ready at his hand when he hath any warre againſt any King or Prince, and then he doth put vpon their backs Caſtles and men of warre, as the vſe of that land is, as other Kings and Princes do thereabout.

Chap. LIX.

Of the Iſland called Raſo, where men be hanged as ſoone as they are ſicke.

AWay from this Iſle men go to another Iſle cald Raſo, and the men of this Iſle, when their friends are ſick, and that they beleeve ſurely that they ſhall die, they take them & hang them up quick on a træ, and ſay it is better that Birds, that are Angels of God, eat them, than wormes of the earth. From thence men go to an Iſle where the men are of an ill kind, for they nourish hounds for to ſtrangle men. And when their friends are ſick that they think they ſhal dye, then do thoſe hounds ſtrangle them, for they will not that they dye a kindly death, for then ſhould they ſuffer too great paine, as they ſay, and when they are thus dead they eat their fleſh for veniſon.

Chap. LX.

Of the Iſland of Melk, wherein dwelleth evill people.

FRom thence men go by ſea through many Iſles unto an Iſle called Melk, and there be full ill people, for they have none other delight but for to fight & ſlay men, for they drink gladly mans blood, which blood

blood they call good, and hée that can slay most, is of most fame among them. And if there bée two men at strife, and after be made friends, then must they drink either others blood, or else the accord is of no value. From this Isle men go to another Isle that is cald Traconit where all men are as beasts,

for they are unreasonable, & they dwell in caves, for they have not wit to make houses: these men eat Adders, and speake not

but

but make such noise as Rovers doe one to another, and they make no force of riches, but of a stone that is of fourty colours, and it is called Traconet, and in that Ile they know not the vertue thereof, but they covet it for the fairnesse.

Chap. LXI.

Of the Ile named Macumeran, whereas the people have heads like hounds.

From that Ile men go to another that is called Macumeran, which is a great Ile and a faire, & the men and women of that Country have heads like Hounds; they are reasonable, and worship an Ore for their God; they go all naked but a little cloth before their privy members; they are good men to fight, & they beare a great Target, with which they cover all their body, & a speare in their hand. And if they take any man in battaile, they send him to their king, which is a great Lord, and devout in his faith; for he hath about his neck on a Chaine three hundred great Pearles, & as the Papists say their Paternoster, and other prayers; so their king saith every day three hundred prayers to his God, before he either eate or drinke, and he beareth also about his neck a Ruby orient, fine and good, that is nare

a foot & five fingers long. For when they chuse their King they give to him that Ruby to beare in his hand, and then they lead him riding about the City, and then ever after they are subject to him, and therefore hee beareth that Ruby alway about his neck, for if he beare not the Ruby, they would no longer hold him for King. The great Caane of Cathy hath much coveted this Ruby: but he might never have it, neither by war nor by other meanes: And this King is a full true and vertuous man,

for men may goe safely and surely through his land, and beare all that they will, for there is no man so hardy to let them. And from thence men go to an Isle that is called Silo: this Isle is more than an hundred mile about, and therein be many Serpents which are great, with yellow strips, and they have foure feet, with short legs, and great clawes, some bee five fadome of length, and some of eight, and some of ten, some more and some lesse, and they be called Crocodiles: and there bee also many wild beasts and Elephants.

Also in this Isle and in many Isles thereabout, are many wild Geese with two heads, and there are also in that Country white Kowes, and many other strange beasts, but if I should tell all, it would be too long.

Chap. LXII.

Of a great Island called Dodyn, where are many men of evill condition.

Then is there another Isle cald Dodyn, and it is a great Isle. In the same Isle are many and divers sorts of men, who have evill manners, for the father eateth the son, and the son the father, the husband his wife, and the wife

her

her husband. And if it so be that the father be sick, or the mother, or any friend, the son goes soon to the Priest of the Law, & prayeth him that hee will aske of the Idoll, if his father shall die of that sicknesse or not. And then the Priest and the sonne knéele down before the Idoll devoutly, and aske him, and hée answereth to them, and if he say that he shall live, than they keep him well, and if he say that he shall die, then commeth the Priest with the son or with the wife, or any that is a friend unto him that is sick, and they lay their hands over his mouth to stop his breath, & so they slay him, and then they smite all the body into péeces, and pray all his friends for to come and eat of him that is dead, and they make a great feast thereof, and have many minstrils there, and eat him with great melody.

And so when they have eaten all the flesh, then they take the bones and bury them, all singing with great mirth, & all those of his friends that were not there at the eating of him have great shame and reproofe, so that they shall never more be taken as friends.

And the King of this Isle is a great Lord and mighty, and he hath in many Isles other Kings under him, and in one of these Isles are men that have but one eye, and that is in the middest

at their front, and they eat their flesh and fish all raw. And in another Isle are men that have no heads, and their eyes are in their shoulders, and their mouth is on their breast. In another Isle are men that have no head nor eyes, and their mouth is in their shoulders. And in another Isle are men that have flat faces without noses, and without eyes, but they have two

small round holes in stead of eyes, & they have flat mouths without lips. And in that Ile are men also that have their faces all flat without eyes, without mouth and without nose, but they have their eyes & their mouth behind on their shoulders.

And in another Ile are foule men, that have their lips about their mouth so great, that when they sleep in the Sunne, they cover all their face with their lips. And in another Ile are little men as dwarfs, who have no mouth but a little round hole, and through that hole they eat their meat with a pipe, and they have no tongue, neither doe they speake, but they blow and whistle, and so make signes one to another. And in another Ile are men with eares hanging unto their shoulders. And in another Ile are wild men with hanging eares, who have feet like an horse, and they run fast and they take wild beasts and eat them. And in another Ile are men that go on their hands and feet like beasts, and are all rough, and will leape upon a tree like Cats or Apes. And in another Ile are men that goe ever upon their knees marvailously, & have on every foot eight toes. And in another Ile are folke that are both men and women, and have members of both for to engender with: when they will, they use one at one time, & another at another time,

and they get children when they use the members of a man, & they beare children when they use the members of a woman: many other manner of folke be in the same Isles thereabout, of whom it were too long to tell all.

Chap. LXIII.

Of the Kingdome of Mancy, which is a large Kingdome.

To go from this Isle toward the East, after many daies, a man shall come to a kingdom cald Mancy; & this is in great Inde, and it is the most delectable and plentifull land in all the world. In this land dwell Christians & Sarasins, for it is a great land, & therein are two thousand great Cities, & many other Townes. In this land no man geeth a begging, for there is no poore man, & there men have beards as it were cats. In this Isle are faire women, & therefore some men call that land Albany, for the white folk: and there is a City that is called Latorim, and it is bigger than Paris; and in that land are birds twice greater than they be here, and there is all manner of vittailes good cheape. In this Country are white hens, and they beare no feathers but woll as Sheep do in our land, & women

of

of that Country that are webbed, beare crowns upon their heads, that they may be knowne by it. In this country they take a beast that is called a Loyre, and they keep it to go into waters and rivers, and straight way hee bringeth forth of the water great fishes, and thus they take fish as much as them needeth.

From this City men go many dayes journey to another City called Callay, which is one of the fairest of the world, for that City is many fifty mile about and there is in that City about fix. principall gates without. From thence within three miles is another great City, & within this City are more than ten thousand Bridges, & upon each Bridge is a strong Tower, where the keepers dwell, to keep it against the great Caane, for it belongeth to his land: and on each side of the City runneth a great river, and there dwell Christians and other, for it is a good and plenteous Country, and there grow very good wines. In this City the King of Nancy was wont to dwell, and there dwell yet religious men. And men go upon the river till they come to an Abby of Monks, a little from the City, and in that Abby is a great garden, and therein are many sorts of divers fruits: In that garden are divers kinds of beasts, as Baboons, Apes, Marmozets, and other, & when the Covent have eaten, a Monk taketh the remainder and beareth it into the Garden,

and

and ringeth once with a bell of siluer, which he holdeth in his hand, and anon come all those beasts that I speake of, & many moe, neere two or three thousand, and he giueth them meat in faire vessels of siluer, and when they haue eaten, hee smiteth the bell again, and they go away: and the Monk saith that those beasts are soules of men that are dead; and those beasts that are faire, are soules of Lords and other rich men, and those that are foule beasts, are soules of other commons: and I asked them if it had not ben better to giue that reliefe to poore men, and they said, there is no poore man in that Country, but if there were, yet were it more almes to giue it to those soules that suffer there their penance, and may go no farther to get their meat, than to men that haue wit, and may trauaile for their meat. Then men come to a City that is called Chibens, & there was the first siege of the King of Mancy. In this Citie are three score bridges of stone as faire as may be made.

Chap. LXIV.

Of the Land of Pigme, the people whereof are but three spans long.

When men passe from the City of Chibens, they passe ouer a great River of fresh water, and it is neere foure mile broad, and then men enter into the land of the great Caane. This river goeth through the land Pigme, & there men are of little stature, for they are but three spans long, and they are very faire both men and women, though they be little, and they are married when they are half a yeare old, and they liue but eight yeare, for he that liueth eight yeare is holden very old; these small men are the best workmen of silk and of cotten, and all manner of things that are in the world: and these men trauaile not, nor till land, but they haue among them great men, as we are, to trauaile for them, and haue great scorne of those great men, as we would haue of Gyants, if of them if they were among us.

Chap.

Chap. LXV.

Of the City of Menke, where a great Navy is.

From this Land men go through many Countries, Cities and Townes, till they come to a City that men call Menke. In that City is a great Naby of Ships, & they are white as snow, by reason of the colour of the wood they are made of, and they are made as it were great houses, with Hals and Chambers, and other easements.

Chap. LXVI.

Of the Land named Cathay, and of the great riches thereof.

And from thence men go upon a River that men call Ceremolan, & this River goeth through Cathay & doth many times harme when it wareth great: Cathay is a faire Country and rich, full of goods and marchandise: thither come Merchants every yere for to fetch spices and other Marchandises more commonly than they do to other Countries. And ye shall understand that the Marchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italy, they go by Sea and Land eleven moneths and more ere they come to Cathay.

Chap. LXVII.

Of a great City named Cadon, wherein is the great Canes Pallace and siege.

In the Province of Cathay toward the East, is an old City, & beside that City the Tartarians have made another City that men call Cadon, that hath xii. gates, and between each two gates is a great mile, so those two Cities the old and the new, is round about xx. miles: in this City is the Pallace and siege of the great Cane; it is a very faire place and great, of which the wals about be two miles, & within that are many faire places, and in the garden of that Pallace is a very great hill, on the which is another Pallace, & it is the fairest that may be found in any place, and all about the hill are many trees bearing di-

bers fruits, and about this hill is a great ditch, & there nere are many rivers on each side, and in those are many wild Fowles that he may take and not go out of the Pallace. Within the hall of that Pallace are 13. Pillars of Gold, & all the wals are covered with rich skins of beasts that men call Panthers.

Those are faire beasts and well smelling, and by the smell of those skinnes, no evill smell may come to the Pallace: those skins are as red as blood, and they shine so against the Sun that a man can scarcely behold them, and those skins are esteemed there as much as Gold. In the middest of the Pallace is a place made that they call, the Pounto for the great Caane: that is well decht with great & precious stones hanging about, and at the foure corners of the Pounto are foure nedders of Gold, & under that Pounto and about, are conduits of Beverage that they drink in the Emperors Court. And the hall of that Pallace is richly decht and well: and first at the upper end of the hall is the Throne of the Emperor very high, where he sitteth at meat, at a Table that is well bordred with Gold, and that border is full of precious stones & great Pearles, and the greeces on which he goeth up, are of divers precious stones bordered with gold.

At the left side of his throne is the seate of his wife, a degree lower than he sitteth, & that is of Jasper, bordred with gold & the seate of his second wife is a degree lower than the first, and that is also of good Jasper, bordred with gold; and the seate of the third wife, is a degree lower than the second, for alway he hath three wives with him wheresoever hee is; besides these wives, on the same side sitteth other Ladies of his kin, each one lower than other, as they are of degree; and all those that are married, have a counterfeit of a mans foot upon their heads nere a cubit long, all made with precious stones, and about they are made with shining feathers of Peacocks or such other, in token that they are in subjection of man, & under mens feet; and they that are not wedded have none such. And on the right side of the Emperor sitteth first his Son, the which shall bee Emperor after him, and he sitteth also a degree lower than the Emperor, in such manner of seates as the Emperor sitteth, and

by him ſitteth other Lords of his kinne, eachone lower than other, as they are of degree. And the Emperor hath his Table by himſelfe alone, that is made of gold and precious ſtones, or of white chriſtall, or yellow, bordred with gold, and each one of his wives hath a Table by her ſelfe.

And under the Emperors Table ſitteth foure Clarkes at his fyt, that write all that the Emperor ſaith, beit good or ill. And at great feaſts, about the Emperors Table, and all other Tables in the hall is a Vine made of gold, that goeth all about the hall, and it hath many branches of grapes, like to grapes of the Vine; ſome are white, ſome are yellow, ſome red, ſome greene, and ſome black: all the red are of Rubies, of Creames, or Allobance, the white are of Chriſtall or Beryall, the yellow are of Topazes, the green of Emeralds, and Chryſolites, and the black are of Quickes ann Gerands; and this Vine is made thus of precious ſtones ſo properly, that it ſemeth that it were a Vine growing. And before the Board of the Emperour ſtandeth great Lords, and no man is ſo hardy to ſpeake unto him, except it be Minſtrels to ſolace the Emperor. And all the veſſels that are ſerved in his Hall or Chambers, are of precious ſtones, and ſpecially at the tables where great Lords eat, that is to ſay of Jaſper, Chriſtall, Amathiſt or fine gold, and the Cups are of Emeraldes, Saphirs, Topazes, and other: of any maner of ſtones and ſilver have they no veſſels, for they eſteem but little of ſilver to make veſſels of, but they make of Silver, greeces, pillars and pavements of Halls & Chambers. And ye ſhall underſtand that my fellow and I were in wages with him 16. monthes againſt the King of Manchy, upon who he made war; and the cauſe was, we had ſo great deſire to ſee the nobility of his Court, if it were ſuch as we heard ſpeak of; and truely wee found it more rich, and of greater royalty than ever we heard ſpeak of, and we ſhould never have beleeved it, had we not ſeen it: but ye ſhall underſtand the uſe of our eating and drinking is more civill among us than in thoſe Countries, for all the Commons eat upon ſkins of beaſts on their knees, and eat the fleſh of all manner of beaſts, and when they have all eat they wipe their hands on their ſkirts:

and they eat but once in the day, and eat but little bread, but the manner of the Lords is full noble.

Chap. LXVIII.

Wherefore the Emperour of Cathay is called the great Caane.

And ye shall understand why he is cald the great Caane: ye know that all the world was destroyed with Noes flood, but Noe, his wife and children. Noe had three sons, Sem, Cham, and Iapher. Cham, when he saw his Fathers priuities naked when he slept, he scorned it, and therefore he was cursed, and Iapher covered it. These three brethren had all land. Then Cham tooke the best part Eastward, that is cald Asia, Sem tooke Affrick, and Iapher tooke Europe. Cham was the mightiest and richest of his brethren, and of him are come the Paynim folk, and divers maner of men of those Iles, some headless, & other men disfigured: for this Cam the Emperour, they called him Cham and Lord of all. But ye shall understand that the Emperour of Cathay is cald Caane, and not Cham, and for this cause: It is not long ago that all Tartary was in subjection and thrall to other nations about, and they were made heardsmen to kep beasts, & among them were vii. linages or kings; the first was called Tartary, that is the best, the second linage is cald Camahot, the third Furace, the fourth Talaire, the fift Semoth, the sixt Wenchy, and the seventh Dobeth. These are all holden of the great Caane of Cathay. Now it befell that the first linage was an old man, and hee was not rich, and men called him Chanius. This man lay and slept on a night in his bed, and there came to him a knight all white, sitting upon a white horse, and said to him, Caane, feare not thou: God that is almighty sent me to thee, and it is his will that thou say to the vii. linages, that thou shalt be their Emperour, for you shall conquer all the land about you, and they shall bee in your subjection, as you have been in theirs; and when the morrow came he rose up and said to the seven linages, and they scorned him, and said he was a fole: and the next night the same knight came to the vii. linages, and bade them in Gods

behalfe

behalfe to make Chanius their Emperour, and they should bee out of all subjection. And on the morrow they chose Chanius to be Emperour, and did him all worship that they might doe, and called him Caane as the white Knight called him, and they said they would doe as he bade them. Then he made many statutes and laws, the which they called Jasaken. The first statute was, that they should be obedient to God almighty, and beleeve that hee should deliver them out of thraldome and that they should call on him in all their works. Another statute was, that all men that might beare armes should be numbred, and to each ten should be a Master, and to a hundred a Master, and to a thousand a Master. Then hee commanded to all the greatest and principallest of the vii. linages that they should forsake all that they had in heritage or Lordship, and that they should hold them payed of that he would give them of his grace, and they did so. And also he bade them that each man should bring his eldest son before him, and slay his own sonne with his owne hands and smite off his head, and presently they did his bidding: And when he saw they made no letting of that he bade them, then bade he them follow his banner, and then he put in subjection all the land about him.

CHAP. LXIX.

How the great Caane was hid under a tree, and so escaped his enemy, because of a Bird.

AND it befell on a day, that the Caane rode with a few men to see the land that he had won, and he met with a great multitude of his enemies, and here he was cast down of his horse, and his horse slaine, and when his men saw him at the earth, they thought he had beene dead and fled, and the enemies followed after: and when he saw his enemies were far, he hid him in a bush, for the bush was thicke there, and when they were come againe from the chase, they went to seek him among the wood if any were hid there, and they found many, Eas they came to the place where he was, they saw a bird sit on a tree, the which bird men call an

Owle,

Owle, & then said they, that there was no man, for the bird sat there, and so went they away, and thus was great Caane saved from death, and so he went away on a night to his owne men, which were glad of his comming: and from that time unto this day men of that Country have that bird in great reverence, and for that cause they worship that bird above all other birds of the world.

And incontinent he assembled all his men and rode upon his enemies, and destroyed them, & when he had won all the lands that were about him, he held them in subjection: And when the Caane had led all the Lords to Mount Belyan, the white knight came to him in a vision again, & said unto him, Caane, the will God is that thou passe the Mount Belyan, and thou shalt win many Lands, and because thou shalt find no passage, gothou to the Mount Belyan, that is upon the sea side, and knele nine times thereon against the East in worship of God, and he shall shew thee a way how thou shalt passe: and the Caane did so, and anon the sea that touched the hill, withdrew it selfe and shewed him a faire way of nine foote broad betwene the hill and the sea, and so he passed right well with all his men, and then he wan the land of Cathay, that is the best land and the greatest of all the world: and for those nine knælings, and the nine foot of way, the Caane and the men of Tartary have the number of nine in great worship.

Chap. LXX.

Of the great Caanes letters, and the writing about his Seale.

And when hee had wonne the land of Cathay, he died, and then raigned after Cythoco the eldest Son of Caane, and his other brothers went to winne them lands in other Countries, and they won the land of Prusse, and of Russe, and they did call themselves Caanes; but hee of Cathay is the greatest Lord of the World, and so he cals himselfe in his letters, and saith thus Caane filius Dei excelsi

excelli, universam terram colentium summus Imperator & Dominus Dominantium. That is to say, Caane Gods son, Emperour of all those that till all the land, and Lord of Lords. And the writting about his great seale is, Deus in Cœlo, & Caane super terram ejus fortitudo, omnium hominum Imperatoris sigillum. That is to say, God in heaven, Caane upon earth the strength, the seale of the Emperour of all men. And the writing about his privie seale is, Dei fortitudo, omnium hominum Imperatoris sigillum: That is, the strength of God, the seale of the Emperour of all men. Although it be so that they be not Christians, yet the Emperour and the Tartarians believe God Almightie.

Chap. LXXI.

Of the Governance of the Country of the great Caane.

NOw have I told you why he is called the great Caane: Now shall I tell you of the governing of his Court when they make great feasts, and he keepeth foure principal feasts in the yeer; the first is of his birth: the second when he was carried to the Temple to be circumcised: the third is of his Idols, when they begin to speake: and the fourth, when the Idoll beginneth first to doe miracles, and at those times he hath men well arrayed by thousands and by hundreds, and each one knowes what he shall doe. For there is first ordained foure thousand rich Barons and mighty, for to ordaine the Feast, and to serve the Emperour, and all these Barons have Crownes of Gold well deckt with precious stones and pearles, and they are clad in cloth of gold and Camaths, as richly as they may be made, and they may well have such cloths, for they are there of lesse price than woollen cloth is here. And those foure thousand Barons are parted into foure parts, and each company is clad in divers colours very richly, & when the first thousand is passed, and hath shewed themselves, then come the second thousand, and then the third thousand, and then the fourth: and none of them speaketh a word. And on the one side of the Emperors table

ble sitteth many Philosophers of many sciences, some of Astronomie, Necromancie, Geometrie, Pyromacy, and many other sciences, and some have before them Astrolabes of Gold or precious stones full of sand, or of coales burning; some have horologies well right and richly, and many other instruments after their Sciences; and at a certaine houre when they see time, they say to men that stand before them, make peace, and then say those men with a loud voyce to all the Hall, now be still awhile, and then sayth one of the Philosophers, each man make reverence and incline to the Emperour, that is Gods Son & Lord of the World, for now is time and houre; & then all men bow to him and kneele on the earth, and then the Philosopher biddeth them rise up againe: and at another houre, another Philosopher biddeth them put their finger in their eares, and they doe so: and at another houre another Philosopher biddeth that all men shall lay their hands on their heads, and they doe so, and then hee biddeth them take them away, and they doe so, & thus from houre to houre they bid divers things; and I asked privily what it should meam, and one of the Masters said, that the bowing & the kneeling on the earth at that time, hath this token, that all those men that kneeled so, shall evermore be true to the Emperour, that for no gift nor threatning they shall never be traitours nor false to him; & the putting of the finger in the eare hath this token, that none of those shall heare any ill spoken of the Emperor, or his counsell. And ye shall understand that men bring nothing, as clothes, bread, drink, nor no such things to the Emperour but at certaine houres that the Philosophers tell; and if any man raise war against the Emperor in what country soever it be, these Philosophers know it soone, and tell the Emperor, or his counsell, & hee sendeth men thither, for he hath many men. Also hee hath many men that keep birds, as Gerfaukens, Sparhauke, Faukens, Gentils, Lavers, Sacres, Popinjayes that can speake, and many other: he hath ten thousand Elephants, Babonnes, Marmozets and other, and he hath ever about him many Physitions, more than two hundred that are Christian men, & Sarasins, but yet he trusteth more in Christian men than in Sarasins

vassus. And there is in that Country many Sarasins that are converted to the Faith, through the preaching of good Christian men that dwelt there, and there are many that will not bee knowne they are Christians.

Chap. LXXII.

Of the great riches of the Emperour, of his dispending.

THis Emperour is a great Lord, he may dispend what hee will without number, because he spendeth neither Silver nor gold, and maketh no money but of Lether or Skins, and this same money goeth thorow all his Land, and of the Silver and gold builded he his Palace: and he hath in his chamber a pillar of gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his chamber by night, and he hath many other precious Stones and Rubies, but this is the richest.

This Emperour dwelleth in the Summer toward the North, in a Citie that men call Saynus, and there it is very cold, and in the Winter he dwelleth in a citie that men call Camalach, and there it is very hot: but for the most part he is at Caban, that is not farre thence.

Chap. LXXIII.

Of the ordinance of the Lords of the Emperour, when he rideth from one Country to another to Warre.

AND when the great Caane doth ride from one Country to another, they ordaine foure hosts of people, of which the first goeth before, a dayes journey, and that Host lyeth at Even where the Emperour shall lye on the morrow, and there is plenty of victuals. And another Host commeth at the right syde of him, and another at the left syde, and in each Host is many men, and then commeth the fourth Host behind him a dayes draught, and there is more men in that, than in any of the other. And ye shall understand

that the Emperour rideth on no horse: but when he will go to any secret place with a small traine, where hee will not bee knowne, then he rideth in a Chariot with foure whales, and thereupon is a Chamber, made of a Tree that men call Lignum Aloes, that commeth out of Paradise terrestre, and that Chamber is covered with plates of fine Gold and precious stones, and Pearles; and foure Elephants, and foure Dromedall white go therein, and five or six great Lords ride about him, so that none other man may come nigh him, except the Emperour call any; and in the same manner with a Chariot and such traine rideth the Empresse by another side, and the Emperours eldest sonne in that same array, and they have so many people that it is a great marvell for to see.

CHAP. LXXIII.

How the Empire of the great Caane is divided into twelve Provinces, and how that they do cast incense in the fire, where the great Caane passeth thorow the Cities and Townes, in worship of the Emperour.

The Land of the great Caane is divided into twelve Provinces, and every Province hath more than two thousand Cities and Townes. And when the Emperour rideth thorow the Country, as he passeth thorow Cities and Townes, each man maketh a fire before his house, and casteth therein Incense and other things that give good smell to the Emperour. And if any men of Religion, that are Christian men, dwell there where the Emperour commeth, they meet him with Procession, with Crosse and holy-water, and they sing Veni creator spiritus, with a loud voice; and when he seeth them comming, he commandeth the Lords to ride nere to them, to make way that the Religious men may come to him; and when he seeth the Crosse, he doth off his Hat, that is made of precious stones, and great Pearles, and that Hat is so rich that it is marvel to tell, and then he enclineth to the Crosse, and the Prelates of the Religious men say Orisons before him, and give him the blessing with the Crosse, and he enclineth

cliueth to the blessing full deuoutly, and then the Prelate giueth him some fruit, to the number of nine peares or apples, or other fruit, in a platter of gold, and then the Emperour taketh one thereof, and the other he giueth to his Lords: for the manner is such there, that no straunge man may come before the Emperour, but he giues him somewhat, after the old Law, that saith, *Non accedet in conspectu meo inanis*, that is to say, no man comes into my sight emptie. And then the Emperour bideth those Religious men that they goe forth, so that men of his hoast defile them not; and those Religious men that dwell where the Empresse or the Emperours sonne commeth, they doe in the same manner.

CHAP. LXXV.

How the Caane is the mightiest Lord of all the World.

This great Caane is the mightiest Lord of the World, for Prester Iohn is not so great a Lord as he, nor the Soudan of Babylon, nor the Emperor of Persia. In this Land a man hath an hundred wiues, some forty, and some more, some lesse, and they take of their kin to wiues all saue their sisters, their mothers and daughters, and they also take their step-mother, if their father be dead; and men and women haue all one manner of clothing, so that they may not be knowne, but the women that are married beare a token in their heads, and they dwell not with their husbands, but hee may lye by any as hee will. They haue plentie of all manner of beasts, saue swine, for they will keepe none; and they beleeue in God that made all things, and yet haue they Idols of gold and siluer, and to those Idols they offer their first milke of beasts.

CHAP. LXXVI.

Yet of other manners of this Country.

The Emperour, the great Caane, hath three wiues, and the principall wife was Prester Iohns daughter. And the people of this Countrey begin to doe all their things in the new

Mone, and they worship much the Sonne and the Mone: those men ride commonly without spurs; and they hold it a great sinne to breake one bone with another, and to spill Milk on the ground, as any other liquor that men may drinke: and the most fault that they may doe, is to pisse in the houses where they dwell, and he that pisseth in his house shall be slain, and of that sin they shrive them to their Priests, and for their penance they give silver, and the place where they have pissed shall be hallowed, or else may no man come there. And when they have done their penance, they shall passe thorow a fire or two, to make them cleane of their sins. When they have eaten, they wipe their hands upon their skirts, for they have no table cloaths, except it be very great Lords, and when they have all eaten, they put their nifles or platters not washed, into the pot or cauldron with the flesh that is left when they have eaten, until they will eat another time: and rich men drinke milke of mares, asses, or other beasts, and other beverage, that is made of milke and water together, for they have neither beare nor wine. And when they goe to warre, they war full wisely, and each man of them beareth two or three bowes, and many arrowes, and a great hatchet: Gentlemen have short swords, and he that fleeth in battell they slay him, and they are ever in purpose to bring all the Land in subjection to them, for they say, it is prophesied that they shall obercame by shot of Archers, and that they shall turne men to their Law, but they wot not what men they shall be: and it is great perill to pursue the Tartarians when they flie, for they will shoot behind, and slay men as well as before: and they have small eyes as little birds: and they are commonly false, for they hold not their promise. And when a man shall dye among them, they strike a speare in the earth before him, and when he draweth to the death, they goe out of the house till he be dead, then they put him into the earth in the field.

CHAP.

Chap. LXXVII.

How the Emperour is brought unto his Grave when he is dead.

AND when the Emperour is dead, they ſet him into a cart, in the midſt of his Tent, and then ſet before him a table covered with a cloth, and thereupon they ſet fleſh and other meat, and a cup full of mares milke, and they ſet a mare with a colt by him, and a horſe ſadled and bridled, and they lay upon the horſe, gold and ſilver, and all about him they make a great pit, and with all the things they put him therein, as the Tent, horſe, gold and ſilver, and all that is about him; and they ſay, when he commeth into another world, he ſhall not be without an houſe, nor horſe, nor ſilver, nor gold; and the mare ſhall give him milke, and bring forth more horſes, till he be well ſtored in another world: and one of his Chamberlaines or ſervants is put with him in the earth, for to doe him ſervice in the other world, for they beleeve that when he is dead, he ſhall goe to another world, and bee a greater Lord than here: and when he is laid in the earth, no man may be ſo hardis for to ſpeake of him before his friends.

Chap. LXXVIII.

When the Emperour is dead, how they chooſe and make another.

AND when the Emperor is dead, ſeven of the kindred gather them together, and they touch his ſon, or the next of his blood, and they ſay thus; we will & we ordain, & we pray thee, that thou wilt be our Lord & Emperor; and he enquireth of them & ſaith, If ye will that I reign over you, then muſt you doe all that I bid you doe. And if I bid that any ſhall be ſlaine, hee ſhall bee ſlaine: and they anſwer all with one voyce, All that ye bid ſhall be done. Then ſayes the Emperour, from henceforth my word ſhall cut as

my sword: and then they set him in a chaire and crowne him, and then all the good townes thereabout send to him presents, so much that he shal have more than an hundred Camels loden with gold and silver, besides other Jewels that he shall have of Lords, as precious stones and gold without number, and horses, and rich cloaths of Camacas and Tarius, and such other.

Chap. LXXIX.

What Countries and Kingdomes lye next to the Land of Cathay, and the fronts thereof.

This Land of Cathay is in Asia the deepe, and this same Land reacheth toward the West upon the Kingdome of Sercie, the which pertained sometime to one of the three Kings that went to seeke our Lord in Bethlem, and all those that come of this kinne are Christian men. These men of Tartary drinke no Wine. In the Land of Cozolaym, that is at the North side of Cathay, is very great plentie of goods, but no Wine, the which hath at the East side a great wilderneſſe that lasteth more than an hundred dayes journey; and the best Citie of that Land is called Cozolaym: and after the name of that Citie is the Land called, and men of this Land are good Warriours, and hardy; and thereby is the Kingdome of Comayne; this is the most and the greatest Kingdome of the World, but it is not all inhabited: for in one place of the Land is so great cold, that no man may dwel there for cold: and in another place is so great heat, that no man may dwell there: and there are so many faiths that a man cannot tell on what side hee may turne him: and in this Land are few trees bearing fruit. In this Land men lye in tents, and they burne dung of beasts for lacke of wood. This Land descendeth toward Prusse and Russie, and through this Land runneth the River Echel, that is one of the greatest Rivers of the World, and it is frozen so hard every yeare, that men fight thereupon in great battels on horse, and foot-men more than an hundred thousand at once. And a little from that River is the great Ocean, that they call Maure,

Maure, and betwéene this Maure and Aspy, is a very straight passage to goe toward Inde, and therefore King Alexander did make there a Citie that men call Alexandrie, for to kéepe that passage, so that no man may passe unlesse he have leave: and now is that Citie called Port de Fear, and the principall Citie Comaine is called Sarachis, that is one of the thrée wayes to goe to Inde; but thorow this way may not men goe, unlesse it be in Winter, and this passage is called Berbent. And another way is, to goe from the Land of Turkescon thorow Persia; in this way are many dayes journeyes in wildernesse. And the third way is that, that commeth from Cosmane, and goeth thorow the great City, and thorow the Kingdom of Abathare. And yée shall understand that all these Kingdomes and Lordships unto Persia, are holden of the great Caane, and many other, and therefore he is a great Lord of men and of Land.

Chap. LXXX.

Of other wayes comming from Cathay toward the Greeke Sea, and of the Emperour of Persia.

Now that I have shewed you the Lands toward the North, to come from the Lands of Cathay to the Lands of Peuse and Russie, where Christian men dwell, Now shall I shew unto you of other Lands and Kingdomes, in comming downe from Cathay to the Gréeke Sea, where Christian men dwell: and forasmuch as next the great Caane of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speake of him: and yée shall understand that he hath two Kingdomes, the one beginneth Eastward, and it is the Kingdome of Turkescon, and lasteth Westward to the Sea of Caspie, and Southward to the Land of Inde. This Land is great and plaine, and well manned with good Cities, but two most principall, the which are called Bacirida, and Sormagaunt. The other is the Kingdome of Persia, and lasteth from the River of Phison unto great Armeny, and Northward unto the Sea of Caspy, and Southwards to the

Land

land of Inde, and this is a full plenteous and good Country; In this Land are three principall Cities, Maſſaba, Saphen, and Hermeſſe.

Chap. LXXXI.

Of the Land of Armeny, which is a good Land, and of the Land of Middy.

Then is the land of Armeny, in the which was ſometimes three Kingdomes; that is a good Land and plenteous, and it beginneth at Perſia, and laſteth Weſtward to Turky in length, and in breadth laſteth from the City of Alexander (that now is called Port de Fear) unto the land of Middy. In this Armeny are many faire cities, but Canrilli is moſt of name. Then is the land of Middy, and it is very long and not broad, and beginneth Eaſtward to the land of Perſia, & Inde the leſſe, and laſteth Weſtward to the Kingdome of Chalde, and Northward to little Armeny; in this Middy are many great hils and little plaines, and there dwell Sarazins and other manner of men, that men call Cozoines and Kermen.

Chap. LXXXII.

Of the Kingdome of George and Abcan, and many marvailes.

Then next the Kingdome of George that beginneth Eaſtward is a great hill, that men call Abioz: this land laſteth from Turky to the great ſea, and to the land of Middy & great Armeny, and in this land are two Kingdomes, one of Abcan, and another of George, but he of George is in ſubjection to the great Caane, but he of Abcan hath a ſtrong Country, and defendeth him well againſt his enemies: and in this land of Abcan is a great marvaile, for there is a country in this land that is nere three dayes journey in length, & is cald Hampton, & that country is all covered with darkneſſe, ſo that it hath no light, that no man may ſe there, & no man dare go into that country

for

for darkneſſe. And nevertheleſſe men of that Country thereby ſay that they may ſometime heare therein the voyce of men & horſes crying, & cookes crow, & they know well that men dwell there, but they know not what maner of men: and they ſay this darkneſſe came through the work of God, that he did for Chriſtian men there. For there was a wicked Emperour that was of Ply, and was called Saures, and hee purſued ſometime the Chriſtian men to deſtroy them, and did make them do ſacrifice to his falſe Gods; for in that Country dwelled many Chriſtian men, the which left all their goods and cattell, and riches, & went to Grece, & when they were all in a great plaine that is cald Pecon, the Emperour & his men came to ſlay the Chriſtian men, and then the Chriſtian men kneled down and prayed to God, and anon came a thick cloud and covered the Emperour & all his beaſts, ſo that he might not go away, and ſo they dwelt in darkneſſe, and they never came out after; and the Chriſtian men went forward as they would, and therefore they ſay thus, A Domino factum eſt iſtud & eſt mirabile in oculis noſtris: that is to ſay, of our Lord is this done, and it is marvailous in our eyes. Out of this land commeth a river, whereby men may ſe by good tokens that men dwell therein.

CHAP. LXXXIII.

Of the Land of Turkey, and divers other Countries, and of the land of Melopotamia.

Then next is the land of Turkey, that reacheth to great Armeny, and therein are many Countries, as Caperdoce, Saure, Bigke, Nuecion, Patan & Geneth: in each one of these Countries are many good Cities, and it is a plaine land, with few hils and rivers, and then is the Kingdome of Melopotamia, that beginneth weſt-ward at the flome of Tygre, at a City that men call Mofell, and it lasteth eaſtward to the flome of Euphrate, to a City that men call Rochaim, and weſtward from high Armeny, unto the wilderneſſe of Inde the leſſe, and it is a good land and plaine, but there is few rivers, and there is but

two hils in that land, the one is called Simar, and the other Lison, and it reacheth unto the land of Chalde: and ye shall understand that the land of Ethiopia reacheth Eastward to the great wildernesse, Westward to the land of Nuby, Southward to the land of Maritan, and Northward to the Red Sea, and then is the Maritan, that lasteth from the hils of Ethiope unto Lyby the high and the low, that lasteth to the great Sea of Spaine.

CHAP. LXXXIII.

Of divers Countries, Kingdomes and Isles, and marvailes beyond the Land of Cathay.

NOw have I said and spoken of many things on this side of the great Kingdom of Cathay, of whō many are obeisant to the great Caane. Now I shall tell of some Lands, Countries, and Isles that are beyond the land of Cathay. Who so goeth from Cathay to Inde the high and the low, hee shall goe through a Kingdome that men call Cadissen, and it is a great land; there growe th a maner of fruit as it were Gourdes, and when it is ripe men cut it a sunder, and they find therein a beast as it were of flesh, bone & blood, as it were a little Lamb, without wooll; and men eat the beast and fruit also, and sure it seemeth very strange. Nevertheless I said to them, that I held that for no marvaile, for I said that in my Country are trees that beare fruit that become birds flying, and they are good to eat, and that that falleth on the water liveth, and that that falleth on the earth dieth, and they marvailed much thereat. In this land and many others therabout, are trees that beare Cloves, and Nutmegs, and Mase, and many other spices, & there be Vines that beare so great grapes that a strong man shall have enough to beare a cluster of grapes. In that same land are the hils of Caspy that men call Uber, and enclosed within those hils are the Jews of the x. kinds, that men call Gog & Magog, and they may come out on no side. There were inclosed 22 Kings, with their folke, that dwelled between the hils of Sycher & King Alexander chased them thither among those hils, for he

trusted

truſted to haue encloſed thē there, through the working of men, but he might not, & when he ſaw he might not, he prayed to God that he would fulfill that which hee had begun, God heard his Prayer & encloſed the hils all about them but at the one ſide, & there is the ſea of Caſpy. Here ſome men might aſke if there be a ſea on one ſide, why go they not out there? thereto anſwer I, that although it be called a ſea, it is not a ſea, but a Poole ſtanding among hils, and it is the greateſt Poole of all the world, & though they go ouer that Poole, yet they wot not where to arriue, for they ken no ſpeech but their owne. And yee ſhall underſtand that theſe Iewes which dwel among the hils haue no law among them, & yet they pay tribute for their land to the kings of Armeny: and ſomtime it is ſo that ſome of thoſe Iewes go ouer the hils, but many may not paſſe there together for the hils are ſo great and high. Nevertheleſſe, men ſay in that country therby, that in the time of Antichriſt they ſhall do much harme to Chriſtian men, and therfore all the Iewes that dwell in diuers parts of the world learne for to ſpeake Hebrew, for they hope that theſe Iewes that dwell among the hils aforeſaid ſhall

come out of the hils, and speak all Hebrew, and nothing else, & then shall these Jews speak Hebrew to them, & lead them into Christendome for to destroy Christian men. For these Jews say they know, by their Prophesies, that those Jewes that are among those hils of Caspay, shal come out, and Christian men shall bee in their subjection, as they be under Christian men. And if ye will know how they shall find the passage out, as I have understood, I shall tell you. In the time of Antichrist, a For shall make his den in the same place where King Alexander did make the Gates, and hee shall dig in the earth so long till he pierce it through, and come among the Jewes, and when they see the For, they shall have great marvaile of him, for they never saw such a beast, but other beasts they have among them many: and they shall chase this Fore, & pursue him untill that he be fled again into his hole that he came from, and then shall they dig after him untill they come to the gates that Alexander did make of great stones well laid with morter, then shall they breake those Gates, and they shall find the way forth.

CHAP. LXXXV.

Of the Land of Bactry and of many Griffons, and other beasts.

FRom this Land men shall goe unto the Land of Bactrie, where are many wicked men and cruell: in that Land are Trées that beare Wooll, as it were Sheepe, of which they make Cloth. In this land are Hippotaines that dwell sometime on Land, and sometime on Water, and are halfe a Man and halfe a Horse, and they feed on Men when they may get them. In this Land are many Griffons more than in other places, and some say they have the body before as an Eagle, and behind as a Lyon, and it is truth, for they bee made so: but the Griffon hath a body greater than eight Lyons, & stronger than an hundred Eagles, for certainly hee will beare to his nest flying, a horse and a man upon his back, or two Oxen yoked together as they go to plough, for hee hath

hath long nailes on his feet, as great as it were hornes of Oren, & of those they make cups there to drink with, and of his ribs they make bows to shoot with.

Chap. LXXXVI.

Of the way to go to Prester Iohns Land, which is Emperour of Inde.

From this land of Bactry men go in many dayes journey to the land of Prester Iohn, that is a great Emperour of Inde, and men call his land the Isle of Pantrore. This Emperour Prester Iohn holdeth a great Land, and many good Cities and good Towns. In this Kingdome are many great Isles & large, for the Land of Inde is parted into Isles, because of great Rivers that come out of Paradise: and also in the sea are many great Isles. The best City that is in the Isles of Pantrore is call Nile, that is a noble City and a rich. Prester Iohn hath under him many Kings, and divers Lords, and his land is good and rich, but not so rich as the land of the great Caane; for Merchants come not so much thither as they do into the land of the great Caane, for it is too long a journey. And also they find in that Isle of Cathay all things that they have need of, as spicery, cloath of gold, and other riches: and although they might have better cheape in the land of Prester Iohn, than in the land of Cathay, and more fine, nevertheless they will not go thither by reason of the length of the journey, and great perils on sea: for there are many places in the sea where are many Rocks of a stone that is called Adamant, the which of his own kind draweth to him all manner of iron, and therefore there may no Ships that have iron Nailes passe, but it draweth them to it, and therefore they dare not go into that Country with ships, for fears of the Adamant. I went once into that Sea, and saw as it had been a great Isle of trees, stocks and branches growing: & the ship men told me that those were great ships that abode there through the vertue of the Adamants; and of things that were in the ships, whereof those trees sprung and waxed, & such rocks are there many in divers places of that sea, & therefore dare there no shipmen passe that way. And another thing

also is, that they feare the long way, and therefore they go not to Cathay, and that is nearer unto them. And yet it is not so neere, but that from Venice or Gene by sea to Cathay is xi. or xii. Months journey. The land of Prester Iohn is long, & Merchants passe thither through the land of Persia, and come into a City that men call Hermes, for a Philosopher that was called Hermes founded it, and then passe an arme of the Sea and come to another City that men call Saboth, and there find they all Merchandises, and Popiniayes as great plenty as Larkes in our Country. In this Country is little wheate or barley, & therefore they eat Rice, Milk, and Cheese, & other fruits. The Emperor Prester Iohn, weddeth commonly the daughter of the great Caane, and the great Caane his daughter. In the land of Prester Iohn are many strange things, & many precious stones so great and so large that they make of them Vessels, Platters & cups, and many other things, of which it were too long to tell, but somewhat of his Law and of his Faith I shall tell you.

Chap. LXXXVII.

Of the faith and beliefe of Prester Iohn, but he hath not all the full beliefe as we have.

THis Emperor, Prester Iohn, is Christned, and a great part of his land also, but they have not all the Articles of our Faith, but they beleeve well in the Father, the Sonne, and the Holy Ghost, and they are very devout, and true one to another, and they make no force of Tattell. And hee hath under him threescore and twelve Provinces and Countries, and in each one is a King, and those Kings have other Kings under them. And in this Land are many marvailes, for in this Land is a gravelly Sea that is of sand and gravell and no drop of water, and it ebbeth and floweth with very great waves as another Sea doth, and it is never standing still, and never in rest, and no man may passe to the land beyond it. And although there be no water in the sea, yet men may find therein very good fish and of other fashion and shape than

than are in any other sea, and also they are of a very good taste and sweet, and good to eat. And three dayes journey from that sea are many great hils, through which runneth a great flood that commeth from Paradise, and it is full of precious stones and no drop of water, and it runneth with great waves into the gravelly sea: and this flood runneth three dayes in the week in full, that it carrieth great stones of the rocks with it that make much noise, and as soon as they come into the gravelly sea, they are no more seen, and in those three dayes when it runneth thus, no man dare come in it, but the other dayes men go therein when they will. And is beyond that flood toward the Wilderness is a great plaine among hils all sandy and gravelly, and in that plaine grow trees, that at the rising of the sun each day begin to grow, and to grow they till midday, & beare fruit, but no man dare eat of that fruit, for it is a manner of iron, and after midday it turneth again to the earth, so that when the sun goeth down, it is nothing seene, and so doth it every day: and there is in that Wilderness many wild men with hornes on their heads, very ydeous, and they speake not, but rout as a swine: and in that Country are many popingayes, that they call in their language Psitak, and they speake through their own kind, partly as a man, and those that speake well have long tongues and large, and on every foot five toes: but there are some that have but three toes, but those speake not, or very ill.

CHAP. LXXXVIII.

Of another Iland, where also dwelleth good people therein, and is called Synople.

Then is there another Isle that is called Synople, wherein also are good People and true, and full of good Faith, and they are much like in their living to the men before said, and they go all naked. Into that Iland came king Alexander, and when he saw their good Faith and

and truth, and their good beleefe, he said that he would doe them no harme, and have them aske of him riches or any thing else, and they should have it. And they answered that they had riches enough, when they had meat and drinke to sustaine their bodies: and they said also that riches of this world is nought worth; but if it were so that he might grant them, that they should never die, that would they pray him. And Alexander said, that might he not doe, for he was mortall and should die as they should. Then said they, why art thou so proud and wouldest win all the world, and have it in thy subjection, as it were a god, and hast no terme of thy life, and thou shalt have all riches of the world, the which shall forsake thee, or thou forsake them, and thou shalt beare nothing with thee, but it shall remaine to others; but as thou wert borne naked, so shalt thou be done in earth. And Alexander was greatly astonished at this speech; and though it bee so that they have not the Articles of our faith, nevertheless I beleeve that God liketh their service as he did of Iob, that was a Paynim, the which he held for his true servant, and many others. I beleeve verily that God loveth all those that love him, and serve him meekly and truly: and that despise the vain-glory of the world, as these men doe, and as Iob did: and therefore said our Lord, through the mouth of the holy Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put lawes to them in many manners: and the Gospell saith thus, Alias oves habeo, quæ non sunt ex hoc ovili, that is, I have other sheep that are not of this fold: and thereto accordeth the vision that Saint Peter saw at Joppa, how the Angell came from heaven and brought with him all manner of beasts, and serpents, and divers fowles, saying to Saint Peter, take and eat, and Saint Peter answered, I never ate of any uncleane beast: and the Angell said to him, Non dicas immunda quæ Deus mundavit: That is to say, Call thou not those things uncleane that God hath cleansed. This was done in token, that men should not have any scorn in certain for their divers lawes, for we wot not whom God loveth, and whom God hateth.

CHAP.

Chap. LXXXIX.

Of two other Iles, the one is called Pitan, wherein be little men that can eat no meat: and in the other Ile the men are all full of feathers.

THere is another Ile that men call Pitan, the men of this Land till no ground, for they eat nothing, and they are small, but not so small as Pigmyes. These men live with smell of wilde Apples, and when they goe far out of the Country, they beare Apples with them, for as soone as they lose the savour of Apples they dye: they are not reasonable, but as wilde as beasts. And there is another Ile where the people are feathered but their face and the palmes of their hands; these men goe as well about the sea as on the land, and they eat flesh and fish all raw: in this Ile is a River that is two mile and a halfe broad, that men call Renemar.

Chap. XC.

Of a rich man in Prester Iohns Land, named Catolonapes, and of his Garden.

ALso in an Ile of Prester Iohns Land, called Pisco-rach, there was a man that was called Catolonapes; he was rich, and had a faire Castle on a hill, and strong, and hee made a wall about the hill very strong, and faire, within he had a faire garden, wherein were many trees bearing all manner of fruits that he might finde, and he had planted therein all manner of hearbs of good smell and they bare flowers, and there were many faire Wels, and by them was made many Hals and chambers, well decht with gold and azure, and he had made there divers kyndes of beasts, and birds that sung, and tuned by engine, or otherage, as they had been quick: and he had in his garden all things that might be to mans solace and comfort: he had also in that garden maidens of the age of fifteene yeares, the fairest that hee might

finde, and men-children of the same age, and they were clothed with cloth of gold, and he said that they were Angels, and he caused to be made certaine bits, and enclosed them about with precious stones of Jasper and Christall, and with gold and pearle, and other manner of stones, and he made a Conduit under the earth, so that when he would, the Wells ran sometime with milk, sometime with wine, and sometime hony, and this place he called Paradise; and when any young bachelor of the country, Knight, or Squire commeth to him for solace or sport, he leadeth them into his Paradise, and sheweth them these things, as the songs of birds, and his damsels, and wels: and he did cause the divers instruments of musicke in a high tower that might be heard, and said they were Angels of God, and that place was Paradise, that God hath granted to those that believe, when he saith thus, Dabo vobis terram fluentem lacte & melle; that is, I will give you a land, flowing with milke and hony. And then this man did make those men drink a manner of drinke, by which they were drunken; and he said to them, if they would dye for his sake, when they were dead they should come to his Paradise, and they should be of the age of those maydens, and should dwell alwayes with them, and he would put them in a fairer Paradise, where they should see God in his joy, and in his Majestie: and when they granted to doe that he would, then he bade them goe and slay such a Lord, or a man of the Country that he was wroth with, and that they would have no feare of any man, and if they were slaine themselves for his sake, he would put them in his Paradise when they were dead. Also he sent those Bacheloars to slay great Lords of the Country, and were slaine themselves, in hope to have that Paradise; and thus he was avenged of his enemies through his deceit: and when rich men of the Country perceived his cautell and malice, and the will of this Caroloupes, they gathered themselves together, and assailed the Castle, and slew him, and destroyed all his goods, and his faire places, and riches that were in his Paradise; and the place of the wals are there yet, and some other things, but the riches are gone: and it is not long agoe since it was destroyed.

Chap. XCI.

Of a perilous valley that is beside the River Pison.

AND a little from this place, on the left hand, beside the river of Pison is a great marvaile. There is a valley betweene two hils, and that is foure mile long, and some men call it the valley inchaunted, some the valley of Devils, some the valley perilous: and in that valley are many tempests, and a great noise heard hideous both day and night, and a sound, as it were a noise of Tabers and Trumpets, as it were at a great feast. This valley is full of Dibels, and hath bene always; and men say there is an entry to hell. In this valley is much gold and silver, wherefore many Christian men and others goe thither for desire of that gold and silver, but few of them come out againe, for they are anon strangled with Dibels: and in the middest of that valley, on a Rocke is a Visage, and the head of a Fiend bodily, very hideous and dreadfull to see, and there is nothing seene but the head and the shoulders, but there is no Christian man, nor other in the world so hardie, but that he would be greatly afraid to behold it, for he beholdeth each man so sharply, and his eyes are so flaming, and sparkling as fire, and he changeth so often his countenance, that no man dare come neere for all the world: and out of his nose commeth great plenty of fire of divers colours, and sometime is the fire so stinking, that no man may suffer it; but always a good Christian man, and one that is stedfast in the Faith, may goe thereto without harme: if they call to God mercy, for forgivenesse of their sinnes, then shall the Dibels have no power over them. And ye shall understand, that when my fellowes and I were in that Valley, we had very great doubt, if we should put our bodies in a venture to goe through it: and some of my fellowes agreed thereto, and some would not, and there were in our company two Fryers minors of Lombardie, who said, if any of us would goe in, they would also: as they had said so, upon trust of them, we said that we would goe, and we did make our prayers

to God for our safegard, and so we went in fourténe men, and when we came out, we were but ten, and we wist not whether those foure were lost there, or whether they turned againe, but we saw them no more: other of our company who would not go in with us, went about another way for to be before us, and so they were; but we went thorow the valley, and saw there many strange things, as gold, silver, precious stones and jewels great plenty, as wee thought, whether they were so or no, I know not; for Devils are so subtill and false, that they make many times a thing to seeme that is not, for to deceive men, and therefore I would touch nothing for fears of enemies that I saw there, in many likenesses, some of dead bodies, that I saw lye in the valley: but I dare not say that they were all bodies, but they were bodily shapes through making of Devils, and we were often thrown downe to the earth by wind, thunder and tempest, but God helped us alway, and so passed wee thorow that valley without perill or harme, thanks be to God.

Chap. XCII.

Of an Iland wherein dwell people as great as Gyants, of eight and twenty or thirty foot of length, and of other things.

And beyond that valley is a great Ile, where be people as great as Gyants, of eight and twentie foot long, and they have no clothing but beasts skinnes that hang on them, and they eat no bread, but raw flesh, and they drinke milke, and they have no houses, and they gladlyer eat mens flesh than other: and men told us that beyond that Ile is another where in are greater Gyants, of sixty five or fifty foot long, some fifty cubits long, but I saw them not: and among those Gyants are great shepe, as if it were young oxen, and they beare great wooll: these shepe have I seene many times. Another Ile there is Northward, where are many evill and foule women, but they have precious stones in their eyes, and they have such force, that if they behold any man with wrath, they slay them with beholding, as the Basilisk doth. Another Ile is there of sayter

fayrer folke and good; where the custome is such, the first night that they are wedded, they take a certaine man, that is ordained therefore, and let him lye by their wives to have their maidenheads, and they give him a great reward for his travell, and those men are called Gadlybrien, for men of that Country hold it a great thing to make a woman no maiden; and if it be so that the husband finde her a maiden the next night after (for peradventure he that lay by her was drunken, or for any other cause) the husband shall complaine of him to the Lawyers, that he hath not done his devour, and he shall be grievously punished and chastised: but after the first night they keepe their wives well, that they speake not with those men: and I asked what was the cause why they had that custome? and they said, heretofore men lay with their wives first, and no other, and their wives had Serpents in their bodies, and stung their husbands in the yard, or on their bodies, and so were many men slaine; and therefore they had that custome to let other men have their maidenheads, for feare of death; and thus they suffer them to assay the passage, ere they enter.

Chap. XCIII.

Of women that make great sorrow when their children are borne, and great joy when they are dead.

Another Ile there is, where women make great sorrow when their children are borne, and when they are dead, they make great joy, and cast them into a great fire and burne them: and they that love well their husbands, when they are dead, they cast them in a fire and burne them, for they say that fire shall make them cleane of all filth and vices, and they shall be cleane in another world: and the cause why they weepe when their children are borne, and that they joy at their death, is; they say a child when he is borne, commeth into this world to have travell, sorrow and heavinesse, and when they are dead they go to Paradise, where Rivers are of Milke and Hony. And there is life, and joy, and plenty of goods without travel or sorrow. In this Ile they elect their Kings by voyces, and they choose him not for his riches,

nay nobleneſſe, but him that is of good conditions, and moſt righteous and true, that judgeth every man truly, little and much, after their treſpaſſe, and the King may judge no man to death, without counſell of his Barons, and that they all aſſent. And if it be ſo that their King doe a great treſpaſſe, as ſlay a man, or ſuch like, he ſhall die alſo, but hee ſhall not be ſlaine; but they charge and command that no man be ſo hardie to keep him company, nor to ſpeake to him, nor give him meat, nor drinke, and thus hee dyeth: for they ſpare no man, that hath done a treſpaſſe, for love, lordſhip, riches, or nobleneſſe, but they doe him right after he hath deſerved.

Chap. XCIIII.

Of an Iland where men wed their owne daughters and kinſwomen.

There is another Ile where is great plenty of people, and they never eat fleſh of Hares, nor of Hens, nor Oxen, yet is there many of them, but they eat of all other beaſts, and they drinke milke. In this Country they wed their owne daughters, and other of their kin, as them liketh, and if there be ten or eleven men in one houſe, each one of their wives ſhall be common to other, and at night one have one of their wives, and another my the mother; and if ſhe have any child, ſhe may give it to whom ſhee will, ſo that no man knowe it to bee his. In this Land, and many other places of Inde, are many Crocodiles, that is a manner of long Serpent, and on nights they dwell on water, and on dayes they dwell on land and rocks, and they eat not in winter. Theſe Serpents ſlay men, and eat them weeping, and they have no tongue.

In this Country and many others, men caſt ſeed of Cotten, and ſow it each yeare, and it groweth as it were ſmall trees, and they beare cotten. In Araby is a kind of beaſt that ſome men call Gorſants, that is a faire beaſt, and he is higher than a great courſer or Steed, but his necke is more than twenty cubites long and his taile like a Hart, and hee may look over an high

houſe,

house; and there are many Camelions, that is a little beast, and he never eateth or drinketh, and hee changeth his colour often, for sometime hee is of one colour, and sometime of another, and he may change him into all colours that he will, save blacke and red. There are many wilde swine of many colours, and as great as Oxen, and they are spotted as it were small Fawnes: and there are Lions all white, and there be other beasts, as great as Steers, that men call Lamborans, and some men call them Tonts, and their head is blacke, and they have long hornes in his front, as cutting as sharpe swords, and hee chaseth and will slay Elephants. And there is many other manner of beasts, of which it were too long to write all.

Chap. XCV.

Of an Iland where dwell good people and true.

There is another Iland good and great, and plenteous, where are good men and true, and of godly life after their faith, and though they be not Christians, nevertheless, of kinde they are full of good vertue, and they hate all vices, and all sin and malice, for they are not envious,

bious, proud, covetous, lecherous, nor gluttonous, and they doe unto another man that they would be did to them, and they fulfill the ten Commandements; and they take no force of riches, nor of having; and they sweare not, but they say, yea, and nay; for they say, he that sweareth, will deceive his neighbour; and some men call this Ile, the Ile of Bragamen, and some call it the Land of Faith; and through it runneth a great River, that men call Thebe; and generally all men in those Iles, and other there-by, are truer and wiser than in other Countries: In this Ile are no theeves, murtherers, nor beggers. And for as much as they are so true and so good; there is no tempest nor thunder, war, hunger, nor tribulation: and thus it seemeth well that God loveth them well, and he is well pleased with their deeds; and they beleeve in God that made all things, and him they worship; and they live so temperately in meat and drinke that they live very long, and many of them dye without sickneſſe, and their life faileth them with age.

Chap. XCVI.

How King Alexander sent his men thither for to winne that Land.

Sometime King Alexander sent men to winne that Land. And they sent him Letters that said thus. What behoveth a man to have all the world, that is not content there withall? thou shalt find nothing at all in us, why shouldest thou make warre upon us? for wee have no riches nor treasure, and all the cattell of our Country are common; our meats that we eat are our riches, and instead of gold and silver, we make our treasure peace and concord, and love, and wee have nought but a cloth upon our bodies, our wives are not arrayed richly to please, for wee hold it a great folly for a man to trimme up his bodie with costly Apparell to make it seeme fairer than God made it. We have beene evermore in peace till now that thou wilt disinherit us. We have a King among us, not for need of the law, nor to judge any man, for there are no trespassers among us, but

all

all onely, to learne us to be obedient to him, and so maist thou take from us but our good peace. And when King Alexander saw this letter, he thought he should do too much harme if he troubled them; and sent to them, that they should kéepe well their good manners, and have no dread of him.

CHAP. XCVII.

How the Emperour Prester Iohn, when he goeth to battaile, hath three Crosses of fine Gold borne before him.

THE Emperour Prester Iohn, when hée goeth to battaile, hath no banner borne before him, but hee hath borne before him three crosses of fine Gold, and those are large and great, and richly set with pretious stones, and for to kéepe each crosse, hée ordaineth a thousand men of Armes, in manner as men kéep a standart in other countries: and he hath men without number, when hée goeth to any battaile against any other Prince. And when hée hath no battaile, but rideth to take the Ayre, then hath hee borne before him but a Crosse of a tree, not painted, and without Gold or pretious stones, and all plaine, in token that our Lord Iesus Christ suffered death on a Crosse of tree. And also he hath born before him a vessell full of Iewels, & gold, & precious stones, in token of his present noblenesse, and of his might: he hath borne before him likewise a platter of Gold full of earth, in token that all Lordship and noblenesse shall turne to nought, and all flesh shall turne to earth.

CHAP. XCVIII.

Of the most resident place of Prester Iohn, which is in a Citie called *Suse*.

AND hee dwelleth commonly at the Citie of Suse, & there is his principall pallace, and it is so rich that it is strang to tell: For about the principall Tower of the pallace are two pomels of Gold all round, and each one of these hath two Carbuncles

buncles, great & large, that shine very clere in the night: and the principall Gates of this pallace are of pretious stones that men call Sardine, and the borders of the barres are Ivory, the windowes of the hall and Chambers are of Christall, the Tables that they eat on, some Emeraldes, some of Jaspe, some of Gold and pretious stones, and the Pillers that beare the table are of such stones also, and the Staires on the which the Emperour goeth up to his Table where he sitteth at meat, one is of Calsidone, another of Christall, and another of green Jaspe, another of Diasper, another of Sardin, another of Cornelin, another of Benton, and that he setteth his foot upon is of Chrysolites, and all these staires are bordred with fine Gold, & well set with great Pearls and other precious stones, & the sides of his table are Emeralds, bordred with Gold and with precious stones; the Pillers in his Chamber are of fine Gold, with many Carbuncles, and other such stones that give great light in the night, & though the Carbuncles give great light, nevertheless there burneth vij. great vessels of Christall full of balme, to give good smell, and to drive away evill Ayre. The frame of his bed is all Saphire, well bound with Gold, to make him sleep well, and for to destroy Lechery, for he will not lye by his Wives but thrice a yeare, after the seasons, and that onely for getting of Children. And hee hath also a faire Pallace in the City of Nise, where he dwelleth when he will, but the Ayre there, is not so well tempered as it is in the City of Suse. And hee hath every day in his Court more then xx. thousand men, besides commers and goers: but xx. thousand there, or in the Court of the great Caane, spend not so much as vij. thousand in our country. He hath evermore vij. Kings in his Court to serve him, & each one of them serveth a month, and with these Kings serve alway xxij. Dukes, and C C C. Earles, and every day are in his Court vij. Archbishops, and xx. Bishops. The Patriarke of Saint Thomas is as it were a Pope; & Archbishops, Bishops and Abbots, all are Kings in that Country, and some of the Lords is Maister of the Hall, some the Chamber, some Steward, some Marshall, and other Officers, and thereby hee is richly served. And his Land

extendeth

extendeth in breadth foure months journey, and it is of length without measure.

Chap. XCIX.

Of the wildernesse, wherein groeth trees of the Sonne and the Moone.

AND beyond this place is a great Wildernesse, as men that have beene there say. In the wildernesse, as men say, are the trees of the Sunne, and the Moone, that spake to King Alexander, and told him of his death: and men say, that those that keepe those trees and eat of the fruits of them, live foure or five hundred yeare, through vertue of the fruit; and wee would gladly have gone thither, but I thinke that an hundred thousand men of Armes could not passe that Wildernesse for the plentie of wild Beasts, as Dragons, and Serpents, that slay men when they passe that way. In this land are many Elephants, both white and blew, without number, and Unicornes, and Lions of many colours. Many other Iles are in the land of Prester Iohn, that were too long to tell, and much riches, and of precious Stones great plentie. I have heard say why this Emperour is called Prester Iohn, and for those that know it not, I will declare. Sometime there was an Emperour a noble Prince, and a doughtie, and hee had many Christian Knights with him, and the Emperour thought he would see the service in Christian churches, and then was Churches of Christendome in Turky, Surry, and Tartary, Hierusalem Palistine, Araby and Alapy, and all the Land of Egypt: And this Emperour came with a Christian Knight into a Church of Egypt, and it was on a Saterday after Whitsunday, when the Bishop gave orders, and hee beheld the service, and asked of the Knight what folke those should bee that stood before the Bishop, and the Knight said they should bee Priests: and hee said hee would no more be called King nor Emperour, but Priest, and he would have the name of him that came first out of the Priests, and he was

called Iohn, and so have all the Emperours sithe beene called Prester Iohn, In this Land are many Christian men, of good Faith and good Law, and they have Priests to sing service, & they receive the Sacrament, as men of Grece do, and they say not otherwise, but as the Apostles said, as Saint Peter and Saint Thomas, and other Apostles, when they sung and said Pater noster, and the words with the which the Communion is sacred: wee have many additions of Popes that have beene ordained, of which men of these countries know not.

Chap. C.

Of the great Iland and Kingdome called Taprobane.

TOward the East side of Prester Iohns land, is an Ile that men call Taprobane, & it is right good and fruitfull, and their is a great King and a rich, and he is obedient to Prester Iohn, and the King is alway made by election. In this Ile are two winters & two summers, they reape corne twice in the yeare, & gardens flourish at all times in the yeare. There dwelleth good people & reasonable, & many Christian men among them are full rich, & the water betweene the side of Prester Iohn and this Ile, is not very deepe, for men may see the ground in many places.

Chap. CI.

Of two other Iles, one is called Otiell, and the other Argete, wherein are many Gold mines.

THere are more East ward two other Iles, the one is called Otiell, and the other Argere: of which, all the Land is full of mines of gold and silver. In those Iles may men see no Starres cleere shining, but one Star that is called Canapos, and there men see not the Moone but in the last quarter. In that Ile is a great hill of Gold that Pismires keepe, and they part the fine Gold from other that is not fine, and the Pismires are as great as hounds, so that no man dare come there for

dread

dead of Pismires that would allay them, so that men cannot dig for the Gold nor get therof, but by subtilty: and therefore when it is very hot, the Pismires hide themselves in the earth from morne to none of the day, and then men of the country take Cammels and Dromedaries, and other beasts, and go thither, and lade them with Gold, and go fast away ore the Pismires comeout of the earth. And other times when it is not so hot, that the Pismires hide them not, they take Mares that have foales, and they lay upon those Mares two long vessels as it were two small barrels with the mouth upwards, and ryde them thither and keepe their foales at home, and when the pismires see those vessels, they leape therto, for by kind they leave no hole nor pit open, and anon they fill those vessels with Gold, and when the men thinke the vessels bee full, they take the foales, & bring them as neere as they dare, & then they whinny & the Mares heare them, and anon they come to their foales, and so they take the Gold: for these pismires will suffer beasts to come among them, but no men.

Chap. CII.

Of the darke Country and hils, and rocks of stone, nigh to Paradise.

BEyond the Iles of the land of Prester Iohn, and his Lordship of wilderneſſe, to go right East, men shall find nothing but hils, great rocks, & other darke land where no man may see day or night, as men of that Country say: & this wilderneſſe & darke land lasteth to Paradise terrestre, where Adam & Eve was set, but they were but a little while there, and that is toward the East, at the beginning of the Earth; but that is not our East that we call, where the Sun riseth, for when their Sun riseth there, then it is mydnight in our Country, by reason of the roundnesse of the Earth: for our Lord made the earth all round in the middest of the firmament. Of Paradise can I not speake properly, for I have not beene there, but that I have heard, I shall tell you. Men say that Paradise terrestre is the highest land of all the world, and it is so high that it toucheth

nére to the circle of the Mone, for it is so high that Noes flood might not come thereto, which covered all the Earth about.

Chap. CIII.

A little of Paradise terrestre.

This Paradise terrestre, is inclosed all about with a wall, and that wall is all covered with mosse, as it séemeth, that men may see no stone nor nothing else whereof it is, and in the highest place of Paradise in the middest of it is a Well, that casteth out the four floods that runne through divers Lands. The first flood is called Pison or Ganges, and that runneth through Inde: in that river are many precious stones, and much Lignum Aloes, and gravell of Gold. Another is called Nilus or Giron, and that runneth through Ethiopie and Egypt. The third is called Tygre, and that runneth through Assyria and Armeny the great. And the fourth is called Euphrates that runneth through Armeny the lesse, and Persia: and men say that the swéet and fresh waters of the world take their springing of them. The first river is called Pison, that is to say, gathering of many Rivers together and falling into one, and some call it Ganges, of a King that was in Inde, that men call Gangeras, for it runneth through his land: and this river is in some places cleane, in some places troubled, in some places hot, in some places cold. The second river is called Nilus or Giron, for it is ever troubled, for giron is to say, trouble. The third river is called Tygre, that is to say, fast running, for it rúneth faster thã any of the other, named so of a beast that mẽ call Tygris, for hee runneth fast. The fourth river is called Euphrates, that is to say, well bearing, for there groweth many good things upon that river. And yée shall understand that no man living may go upon that Paradise; for by land he may not go for wild Beasts that are in the wilderneſſe, and for hils and rockes, which no man may passe: Neither by those rivers may any man passe, for they come with so great course.

and

and so great waves that no ship may saile against them. Many great Lords have assayed many times to go by those rivers into Paradise, but they might not speede in their way; for some dyed for wearinesse in rowing, some wart blind, and some deafe with noyse of the waters; so no man may passe there but through speciall grace of God. I can tell you no more of that place, which I may speak of upō mine own sight.

Chap. CIIII.

How Prester Iohns Land lyeth foot against foot to England.

These Iles of the Land of Prester Iohn, they are under the earth, to us: & other Iles there are; who so would pursue them, for to compasse the earth, having the grace of God to help the way, hee might come right to the same Countries that he were come of, and come from, and go about the earth, but for that it asketh so long time, and also there are so many perils to passe, that few men assay to go so, and yet it might be done, for men come frō those Iles to other Iles, coasting on the Lordship of Prester Iohn, which men call Cassay, and that Conntry is néere xi. dayes journey long, and more than fifty of breadth, and this Cassay is the best land that is in those countries, save Cathay; and if Merchants came thither as commonly as they do to Cathay, it would bee better than Cathay: for it is so thicke of Cities and Townes that when a man goeth out of a Citie, he séeth another at each side: there is great plenty of spices & other goods: the king of this Ile is rich and mighty, and he holdeth his land of the great Caane, for that is one of the xij. Princes that the great Caane hath under him, beside his owne Land.

Chap.

Chap. CV.

Of the Kingdome of Ryboth.

FRom this Ile, men go to another Kingdome, that is called Ryboth, and that is also under the great Caane; this is a good country & plenteous of corne, wine, and other things: men of this land have no houses, but they dwell in tents made of trees: And the principall city of the Country is all black, made of blacke stones, & white, & all the streets are paved with such stones, & in the Citie is no man so hardy to spill blood of man nor beast, for worship of an image that is worshipped there. In that Citie dwelleth the pope of their Law, and they call him Lopasse: hee giveth all dignities & benefices that fall to the Image. And men of religion, and men that have Church-livings in that Country, are obedient to him, as men here to the King. They have a custome in this country, that when a mans father is dead, whom they will do great worship unto, they send after all his friends, religious Priests, and many other, and they beare the body to an hill with great joy and mirth, and when it is there, the greatest Prelate smiteth off his head, and layeth it upon a great plate of Gold or Silver, and giveth it to his Son, and the Son taketh it, and giveth it to other of his friends, singing and saying many Orisons, & then the Priests and the religious men cut the flesh of the body, in peces, and say Orisons, and the birds of the country come thither, for they know well the custome, and they flye about them as the Eagles & of her birds that eat flesh, and the Priests cast the peces unto them, and they beare it away a little from thence, and then they eat it: and as the Priests were wont to sing for souls, Subvenite sancti Dei, so those Priests there sing, with high voyce in their language, in this manner wise, See and behold how good and gratious a man this was, that the Angles of God come for to fetch him, and beare him into Paradise. And then thinketh the Son of his Father that hee is greatly worshiped when the Birds have eaten him, and when there are most plenty of Birds, there is most wor-

ship

ship. And then commeth the Son home with all his friends, and maketh them a great feast; then maketh he cleane his fathers scalp, and giveth them drink therein, and the flesh of his Fathers head he cutteth off, and giveth it to his most speciall friends, some a little, and some a little for dainty. And in remembrance of this holy man that the birds have eaten, the Sonne keepeth his scalp for a cup, and therein drinketh he all his life, in remembrance of his Father.

Chap. CVI.

Of a rich man that is neither King, Prince, Duke nor Earle.

And from this place men goe ten dayes journey through the land of the great Caane, which is a very good Ile and a great Kingdome, and the King is very mighty. And in this Ile is a rich man, which is neither King, Prince, Duke nor Earle; but hee hath each yeare four thousand horses, charged with Rice and Corne, and he liveth Nobly and richly after the manner of the country; for he hath fifty Damsels, that serve him every day at his meat and bed, & do what he will. And when he sitteth at the table, they bring him meat, & at each time five messes together, & they sing in the bringing a Song, and they cut his meat and put it into his mouth: and hee hath very long nayles on his hands, for that is great nobilitie in that country, and therefore they let their nayles grow as great as they may, and some let them grow so long that they come about their hands, and that is great honor and gentry: and the gentry of a woman is to have small feet, and therefore so soone as they are borne, they bind their feet so straight, that they cannot ware halfe as they should. And hee hath a very faire pallace and rich, where he dwelleth, of which the wall is two miles about, & therein are many faire gardens, and all the pavements of the hall and chambers is of Gold & Silver: and in the midest of one of his gardens is a little hill, whereon is a place made with towers & pinacles all of Gold, and there he will sit often to take the ayre and disport, for it is

 made

made for nothing else. From this Land men may go to the Land of the great Caane.

CHAP. CVII.

How all the Lands Iles and Kingdomes before rehearsed have some Articles of our Faith.

AND yée shall understand that all these men & folks that have reason, that I have spoken of, have some Articles of our Faith, and though they bee of divers Lawes and beliefes, yet they have some good points of our faith, and they believe in God, as the prophesie saith Et metuent eum omnes fines terræ; That is to say, and all the ends of the earth shall feare him. And in another place Omnes gentes servient ei; That is to say, all Nations shall serve him. But they cannot speake perfectly, but as their naturall wit teacheth them, neither of the Sonne nor of the holy Ghost, but they can well speake of the Bible, and specially of Genesis, and the Bookes of Moses. And they say that those creatures which they worship are no Gods, but they worship them for the great vertue that is in them, which may not be without the speciall grace of God: and of simulacres and Idols, they say that all men have simulacres, whereby they mean the Pariffs, who have images of our Lady & other; but they thinke that they worship the Images of stone & of wood, and not the Saints whom they do represent; for as the letter teacheth Clarkes how they shall beléeve, so Images and Pictures teach Lay men: they say also that the Angell of God speaketh to them in their Idols, and doth miracles: and they say thus; but it is the evill Angell that doth miracles to maintaine them in their Idolatry.

CHAP. CVIII.

How Sir Iohn Mandevile leaveth many marvailes unwritten, and the cause wherefore.

There are many other Countries where I have not yet béene nor séene, and therefore I cannot speake properly of them. Also in coutries where I have béene are many marvailes

vailes that I speake not of; it were too long a tale, and therefore hold you apaid at this time with that I have said, for I will say no more of marvailes that are there, so that other men that go thither may find enough for to say, that I have not told.

Chap. CIX.

What time Sir Iohn Mandevile departed out of England.

AND I Iohn Mandevile, went out of my country and passed the Sea, the years of our Lord 1332. & have passed through many lands, Iles & countries, & now come to rest. I have compiled this book, & writ it, the years of our Lord 1364 thirty two yéeres after my departing from my coūtry. The rather for the pleasure of all such as delight to read the strange & wonderfull marvailes of other forraine countries, as also for a direction to all such as shall desire to sée either all or some of these countries heretofore specified: and because some things herein spoken of, may séeme strange & scarcely credible, therefore I have thought good to make knowne unto all that will sée more proofe hereof, in the booke called Mappa Mundi; there they shall find the most part of the same ratified & cōfirmed. And I pray all that shall read this book, & looke for no further proof, to judge favourably thereof, since they shall in cōceit sée as much at home without much paines, as I did after many weary & dangerous steps passed: and I pray to God of whom all grace commeth, that hée will fulfill with his grace, the readers and hearers hereof, and save them body and soule, and bring them to his Joy that ever shall last. Amen.

FINIS.

The

THE TABLE.

The way toward Hierusalem on horse, on foote, or by Sea. *chap* 1

Of the Ilands of Greece. *c.* 2

To come againe to Constantinople to go to the holy land. *c.* 3

Of a terrible dragon. *chap.* 4

Of a yong man and his Leeman. *chap.* 5

Of the manner of hunting in Cypres. *chap.* 6

Of the hauen named Iaffa. *c.* 7

Of the hauen of Tyre. *chap.* 8

Of the hill Carme. *chap.* 9

How Saphadyn slew the king, and his company. *chap.* 10

The way to Babylon, where the Souldan dwelleth. *c.* 11

Yet here followeth of the Souldan and Kingdomes that hee hath conquered, which hee holdeth strongly by force. *c.* 12

For to returne from Sinay to Hierusalem. *chap.* 13

As men are passed the wilderneſſe againe comming to Hierusalem. *chap.* 14

Heere followeth a little of *Adam* and *Eue*, and other things. *chap.* 15

Of the dry Tree. *c.* 16

From Hebron to Bethlem. *c.* 17

Of a faire Maiden that should haue put to death wrongfully. *chap.* 18

Of the citie of Hierusalem. *c.* 19

Yet of the holy citie of Ierusalem. *chap.* 20

Of the Church, and of the old Sepulchre. *chap.* 21

Of the Temple of God. *c.* 22

Yet of the Temple of God. *chap.* 23

Of King *Herod*. *chap.* 24

Of Saint *Sabyours* Church. *chap.* 25

The field of Acheldemacke, which was bought with the thirty peñes. *chap.* 26

Of the mount Ioy. *chap.* 27

Of the castle of Bethanie. *c.* 28

Of Ierico & other things. *c.* 29

Of the holy place betweene Bethanie and the river Iordan, with other things. *chap.* 30

Of *Abraham* & his generation. *chap.* 31

Of the river Iordan. *chap.* 32

Of many other marvailes. *c.* 33

Of the Samaritans. *chap.* 34

Of Galile. *chap.* 35

Of the way of Nazareth to the Mount or Hill of Tabor. *chap.* 36

Of the Sea of Galile. *chap.* 37

Of the table whereon Christ ate after his resurrection, *c.* 38

Of strange manners and diuers. *chap.* 39

For

For to turne again on this side of Galile. *chap.* 40
How a man may go furthest and longest in those countries that are here rehearsed. *cha.* 41
Of other wayes for to go by Land unto Hierusalem. *ch.* 42
Yet of another way by land toward the land of promise. *c.* 43
Of the faith of the *Sarasins*, and of the booke of their Law, named Alcaron. *chap.* 44
Yet it treateth more of *Mahomet*. *chap.* 45.
Of the birth of *Mahomet*. *chap* 46
Of the Iles and divers manners of people, and of marveilous beasts. *chap* 47
Of the haven of Gene, for to go by the Sea into divers countries. *chap.* 48
Of the country of *Iob*, and of the Kingdome of Chalde. *ch.* 49
Of the Kingdome of Amazony where dwell none but Women. *chap.* 50
Of the land of Ethiope. *c.* 51
Of Inde the more and lesse, and of Diamonds, and of small people and other things. *cha.* 52
Of divers Iles and Kingdomes, which are in the Land of Inde. *chap.* 53
Of the Kingdome of Mabion. *chap.* 54
Of a great country called Lamory, where the People go all naked. *chap.* 55
Of the country & Ile named Iano which is a mighty land. *chap.* 56
Of the Kingdome of Pathen or *Salmas*, which is a goodly land. *chap.* 57
Of the Kingdome of Talonach, the King whereof hath many wives. *chap.* 58
Of the Iland called Raio, where men are hanged so soone as they are sicke. *chap.* 59
Of the land of Melke, wherein dwelleth evill people. *ch.* 60
Of the Iland named Macumetan, whereat the People have heads like hounds. *chap.* 61
Of a great Iland called Dodin, where are many men of evill conditions. *chap.* 62
Of the Kingdome named Mancy, the which is one of the best Kingdomes of the world. *chap.* 63
Of the land of Pigmen, the people whereof are but three spans long. *chap.* 64
Of the citie Menk, where a great Navie is kept. *chap.* 65
Of the Land named Cathay and of the great riches thereof. *chap.* 66
Of the great citie named Cadon, wherein is the great *Caanes* pallace. *chap.* 67

Wherefore the Emperour of Cathay is called the great *Caane*. *chap.*68

How the great *Caane* was hid vnder a tree, and so escaped his enemies by a bird. *chap.*69

Of the great *Caanes* Letters, and the writing about his seale, *chap.*70

Of the governance of the country of the great *Caane*. *chap.*71

Of the great riches of the Emperour and of his Pedigree. *chap.*72

Of the ordinance of the Lords of the Emperour, when hee rideth from one country to another to warre. *chap.*73

How the Empire of the great *Caane* is devided into twelue Provinces, and how that they doe cast incense in the fire, where the great *Caane* passeth through the Cities and Townes, in worship of the Emperour, *chap.*74

How the great *Caane* is the mightiest Lord of all the world. *chap.*75

Yet of other manners of his Country. *chap.*76

How the Emperour is brought vnto his Grave when hee is dead. *chap.*77

When the Emperour is dead, how they choose and make another. *chap.*78

What Countries and Kingdomes lye next to the Land of Cathay, and the fronts thereof, *chap.*79

Of other wayes comming from Cathay toward the Greek Sea; and of the Emperour of Persia. *chap.*80

Of the Land of Armeny, which is a good Land, and of the land of Middy. *chap.*81

Of the Kingdome of George and Abcan, and many marvailes. *chap.*82

Of the land of Turkey, and divers other countries, and of the Land of Mesopotamia. *chap.*83

Of divers countries, Kingdomes, Iles, and other marvailes beyond the land of Cathay. *c.*84

Of the Land of Bactry, and of many Griffons and other Beasts. *chap.*85

Of the way for to goe to *Prester Iohns* land which is the Emperour of Inde. *chap.*86

Of the faith and beliefe of *Prester Iohn*, but hee hath not all the full beliefe as we have. *chap.*87

Of another Iland, which is called Sinople, wherein dwelleth good people. *chap.*88

Of two other Iles, the one is called Pitan, wherein be little men that can eate no meat: and

ni

in another Ile the men are all full of feathers. *chap.*89

Of a rich man in *Prester Iohns* Land named *Catolonapes*, and of his Garden. *chap.*90

Of a marvailous valley that is beside the river Pison. *chap.*91

Of an Iland wherein dwell people as great as Gyants, of nine and twentie or thirty foote of length, and of other things. *chap.*92

Of women which make great sorrow when as their children bee borne, and great ioy when they dye. *chap.*93

Of an Iland where men wed their owne Daughters and Kinswomen. *chap* 94

Of another Iland wherein dwell good people & true. *c.*95

How King *Alexander* sent his men thither for to win the land. *chap.*96

How the Emperour *Prester Iohn*, when he goeth to battaile, hath three crosses of fine Gold borne before him. *chap.*97

Of the most resident place of *Prester Iohn*, which is in a Citie called *Suse*. *chap.*98

Of the wildernesse wherein groweth trees of the Sun, and the Moone. *chap.*99

Of a great Iland and Kingdome called Taprobane. *ch.*100

Of two other Iles, the one called Oriell, and the other Argete, where are many Gold mines. *chap.*101

Of the darke Country and hils, and rocks of stone, nigh to Paradise. *chap.*102

A little of Paradise terrestre. *chap.*103

How *Prester Iohns* Land lyeth foot against foot to *England*. *chap.*104

Of the Kingdome of Ryboth. *chap.*105

Of a rich man that is neither King, Prince, Duke nor Earle. *chap.*106

How all the Lands, Iles and Kingdomes before rehearsed have some of the Articles of our faith. *chap.*107

How Sir *Iohn Mandevile*, leaveth many marvailes unwritten, and the cause wherefore. *chap.* 108

What time Sir *Iohn Mandevile* departed out of *England*. *chap.*109

FINIS